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MAGAZINE
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Vol. III.

MEMOIR OF ŒCOLAMPADIUS.

[In entering on the labors of another year we resume the series of christian biography with the life of the celebrated Basel Reformer. The following sketch is copied from the Christian Biographical Dictionary, by John Wilks, Jun. and the notes and corrections collected from other sources.]

THIS German Reformer was born at Weinsberg, in Franconia, in the year 1482, according to Bayle. Dupin says he was born at Anschein, in Switzerland. But it is certain he was of Franconia. His parents were of a good family, and in very competent circumstances. His father, being a merchant, designed him for his own profession; but his mother was desirous of making him a scholar, and prevailed on her husband to send him to the college of Heilbrun. He was soon removed to the university of Heidelberg, where he received the degree of bachelor, at fourteen years of age. From Heidelberg he was sent to Bologna, where he studied the civil law six months; and then returned to Heidelberg, where he applied himself to the study of divinity. He assiduously read the works of Thomas Aquinas, Richard, and Gerson; but he despised the subtleties of Scotus, and scorned to follow the humour which prevailed in the universities. He, however, quitted the study of the civil law, and gave himself wholly to the study of divinity. His parents, perceiving that his mind was altogether set on that study, and having no other child but him, made use of those means which God had blessed them with, in order to procure a priesthood for him in the town where he was born, to which also was added the authority of preaching. Unto this place he was called; but finding himself, after a fortnight's trial, unable to undergo so laborious an office, he desired leave to return again to Heidelberg, that he might acquire a greater measure of knowledge, and return from thence better qualified to discharge the important duties of that sacred function. Having obtained leave, he changed his resolution, and steered his course towards Tubingen, and from thence to Stutgard, where Reuchlin lived, a man famous for his excellent knowledge in the languages. Here he stayed for a short space, during which time he received from Reuchlin some light concerning the Greek; in which, by daily study and practice, he so profited, that, upon his return to Heidelberg, he published a Greek

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grammar, where he also learned the Hebrew of a Spanish teacher. In 1515, Eccolampadius received a call to the pastoral office; and, after he had preached with great applause for about a twelvemonth, he was honored, in the same academy, with the title of Doctor in Divinity. About the same time, Erasmus Rotterodamus came to Basil, to publish his Annotations on the New Testament, in which Eccolampadius assisted.* When that work was finished, Eccolampadius left Basil, and went to Augsburg, and entered into the monastery of Saint Bridget, situate without the city of Augsburg;† but used such caution in making his covenant with the monks, as that he was to have liberty to study, and to believe what he would, and to depart from them when he pleased. After a few months he was so well pleased, that he purposed to spend the rest of his days in this lazy manner of life. But it pleased God to call him out again, and for that end stirred up his friends, and especially Capito, who seriously persuaded and earnestly exhorted him to give over that monastical life; to whose intreaties he yielded, and purposed to betake himself again to the labors of his calling; but, by way of preparation to his leaving the monastery, he first prepared and published a book of confession, in which, in many particulars, he opposed the doctrine of the church of Rome, and thereby rendered his life in danger.‡ Eccolampadius, in 1517, wrote a letter to Erasmus full of friendship and respect. He had seen Erasmus at Basil, and informed him of his own occupations at this time, for he was collating the Vulgate with the Hebrew; and of his connexions with Melancthon. In 1518, Erasmus wrote a friendly letter to Eccolampadius, in which he highly commends Melancthon; though at that time he was much displeased with him, for having spoken slightly of his New Testament. It was in 1520, when he was thirty-eight years old, that he withdrew himself from the world, and became a monk of the order of St. Bridget, in the monastery of St. Lawrence, near Augsburg. In 1521, Eccolampadius began to go over to the reformers. He had corrected the first edition of the New Testament, published by Erasmus, who describes him as a person that approved the state of life into which he had entered, and performed his duty. However, Eccolampadius soon altered his judgment, and left his monastery in 1522. He retired to Basil, in Switzerland, where he was made curate and preacher of the church of St. Martin; and he soon introduced the doctrine of Luther. Here he was again advanced by the Senate to the pastoral office, with a yearly stipend, which he performed with great zeal and constancy, to the glory of God and the good of his church; here he boldly discovered to his auditors those errors, which, by continuance, had got firm footing in the church—he opened to them the perfection and sufficiency of the merits of Christ—he declared to them the true nature of faith, and explained to them the

* He was appointed preacher in the Cathedral by the Bishop of Basil, on the recommendation of his friend Capito.

† He was also called to Augsburg as a preacher in the Cathedral, but soon awakened enmity among the clergy by his fearless reproof of vice, and found his voice too weak to fill the Cathedral, and his natural timidity and love of retirement still exercising much influence over him, he resolved to devote himself to the study of the scriptures, the christian fathers, and the works of Luther in solitude, but the monks, when they learned his sentiments and purposes, soon began to persecute him.

‡ He was kindly protected for some time by Francis Von Sickingen, a German nobleman, who appointed him Court preacher, which office he held till the death of his patron.

true doctrine of charity; insomuch that they began to waver in their minds about the authority of the popish religion.* Luther was introducing the reformation in Germany, while Zuinglius began to introduce it in Switzerland, by publicly preaching against the corruptions of the Roman church. Œcolampadius assisted Zuinglius, which made Erasmus speak ill of them both, in 1524, and inveigh violently against the morals both of the Reformed, who then began to make a party, and of the Lutherans. Œcolampadius and Zuinglius had declared, openly enough, that they followed not the sentiments of Luther in all things. Yet they spake of Luther with respect, and those differences were not concerning things essential and fundamental.† Whilst Lutheranism was settling in Germany, the doctrine of a new sect, founded in Switzerland, by Zuinglius, was called "Evangelical Truth;" and Zuinglius boldly opposed the errors of the church of Rome. Upon this foundation he continued preaching from the beginning of the year 1519, not only against indulgencies, but also against the intercession and invocation of saints, the sacrifice of the mass, the ecclesiastical vows, the celibacy of priests, and the abstinence from meats. However, he attempted no alteration in the outward and public worship of God, till 1523; when he found the magistrates and citizens of Zurich disposed to cast off the Romish doctrine, and receive the Reformed. While the German princes were crushing the rebellion of the peasants, there happened great disputes, in Germany and Switzerland, between the Romish priests and the reformers; as also between the Lutherans, Zuinglians, and Anabaptists. Luther declared himself against the

* He was appointed Professor of Theology at Basil in 1523, and opened his career by a course of Lectures on the Prophecy of Isaiah.

† The following letter, written by Luther, in June, 1524, deserves a place in this sketch:

"GRACE AND PEACE IN CHRIST! I entreat you above all things, my dearest Œcolampadius, not to ascribe it to ingratitude or indifference, that I have not heretofore written to you. As I have received no letter from you, since your leaving the monastery of St. Bridget, I had concluded that, since Christ has endowed you with such powers of mind as to enable you, after a contest with superstitious consciences, to break loose from this yoke of Satan, you had become so great, that you had no further need to write to me, or to be confirmed by my letters.

"I can truly give to your sentiments and the praiseworthy step you have taken, my entire approbation; and Melancthon never grows weary in daily praising you, and constantly delights in calling you to remembrance.

"May the Lord strengthen you in the Exposition of Isaiah, which you have undertaken; although Erasmus, as I understand, is not pleased with it. Let not his displeasure mislead you. He has accomplished the work to which he was called—he has introduced the study of the languages, and diverted the attention of students from pernicious pursuits. Perhaps, like Moses, he may die in the land of Moab; for he does not introduce his followers to that better knowledge, which leads to salvation.—I should heartily rejoice, if he would no longer employ his time in Expositions and Paraphrases of the scripture; for he is not qualified for this work, and employs and occupies his readers with insignificant matters. He has effected enough in exposing the wounds of the church, but is not able, it appears to me, to point out the remedy, and lead into the promised land.

"Excuse my prolixity. I well know you do not need these encouragements.—Christ, who dwells and works in you, will not forsake you. Pray also for me, for I am oppressed with so much business, that my health, as well as my spirits, are in danger of sinking. The monks and nuns, who are leaving their convents, rob me of many hours. I must provide situations for them all; not to mention the multitudes of other people, of all ranks, who in various ways lay claim to my services. Farewell, Dear Œcolampadius; the grace of Christ be with you. Salute all who hold the same sentiments with us."

doctrine of Zuinglius concerning the Lord's supper; but *Æcolampadius* concurred with Zuinglius, and taught the same doctrine at Basil. *Æcolampadius* agreed with Zuinglius in the nature of the doctrine, but he gave a different sense of our Lord's words. Zuinglius placed the figure of these words, "This is my body," in the verb "*is*," which he held to be taken for *signifies*. *Æcolampadius* laid it upon the noun *body*; and affirmed that the bread is called *the body* by a metonymy, which allows the name of the thing signified to be given to the sign. *Æcolampadius* and Zuinglius were obliged to defend themselves against Luther, who answered them, and wrote a book on purpose upon the Eucharist, in the German tongue, in which he attempted to prove the ubiquity of the body of Jesus Christ by this argument—"That in all places where the divinity of our Saviour is, there his humanity ought also to be present." *Æcolampadius* and Zuinglius immediately replied; and *Æcolampadius* and Bucer confuted the large confession of Luther. Brentius opposed their opinions, in his Exposition upon the Gospel of St. John, and the other Lutherans persisted resolutely in the condemnation of it.

A conference between the Zuinglians, Lutherans, and papists, was held at Bern, on the 7th of January, 1528. This disputation was particularly on the proposition of the sacrament; and *Æcolampadius*, together with Zuinglius, Bucer, Capito, Blaurerus, and several other sacramentarians, maintained it against the papists and Lutherans. It ended in the abolition of the superstitious ceremonies of the Romish church throughout the Canton of Bern. The cities of Constance and Geneva immediately followed the example; but it was not effected in the cities of Basil and Strasburg till 1529. *Æcolampadius* was married this year to the widow of Cellarius. It is remarkable, that, after the death of *Æcolampadius*, she was married to Wolfgangus Capito; and lastly, to Martin Bucer.—The troubles of Germany increased, and the Emperor Charles V. was obliged to call a diet at Spires, in March 1529; in the first place to require the assistance of the princes of the empire against Solymán, who had taken Buda, and threatened to conquer all Hungary; and, in the next place, to find out some way to allay the disputes about religion. The catholics labored all they could to divide the Lutherans and Sacramentarians, and had accomplished their design, if the Landgrave of Hesse had not prevented their divisions from breaking out. The Lutheran princes protested against the edict published at the diet of Spires, and for that reason were called PROTESTANTS. The article of the protestation, which concerned the doctrine of the sacramentarians, was particularly worded, that the princes might take away the differences between the Lutherans and the Zuinglians, without approving the doctrine of the sacramentarians. *Æcolampadius* complained, in a letter written to Melancthon, that Faber, Bishop of Vienna, attempted to procure the condemnation of their opinions, and he desired Melancthon to declare on his side. Melancthon answered him, that he could not approve their opinion, as he found no sufficient reason to depart from the literal sense of the words. He desired *Æcolampadius* to consider the importance of the question in debate; and adds, it would be convenient that some good men should confer together on that head. *Æcolampadius* replied to this letter of Melancthon, and yielded to the necessity of some conferences; but observed, that the persons to be appointed should be men free from passion, and not of contentious spirits; otherwise they would be unable to

discover the truth, and only increase their enmity. The Landgrave of Hesse, in pursuance of these propositions, invited Zuinglius and Luther to a friendly conference at Marburg, in October following. Both parties were unwilling to accept the proposal; but *Æcolampadius* prevailed on Zuinglius, Bucer, and Hedio, to embrace it, and repair to Marburg, where they were followed by Luther, Melancthon, Justus Jonas, Andreas Osiander, Brentius and Agricola. Bucer endeavored to reconcile the Lutherans and Zuinglians at the diet of Augsburg, but *Æcolampadius* disapproved of his articles, and his labours to procure an union were ineffectual. In 1531, a civil war broke out between the popish and protestant cantons in Switzerland, in which Zuinglius was killed.

After such varied and important exertions, at home and abroad, he returned to Basil, where he spent the remainder of his life in preaching, reading, writing, publishing, visiting the sick; and also the care of certain adjacent churches, till 1531, when it pleased God to visit him with sickness, that soon confined him to his bed, with the greatest appearance of a speedy dissolution. He sent for the pastors of the place, and welcomed them with a short pithy oration, in which he exhorted them to remain constant and firm in the purity of the doctrine which they professed, because it was agreeable to the word of God. As to the other things, he wished them to be less careful, assuring them that the all-sufficient God would care for them, and would not be wanting to his church. His children standing before him, he took them by their right hand, and gently stroking their heads, he advised them to love God, who would be to them in place of a father. A little before his death, one of his intimate friends coming to him, he asked him, "*What news?*" his friend answered, "*None:*" "*but (said he) I will tell thee news:*" being asked what it was, he answered "*Brevi ero apud CHRISTUM DOMINUM*; I shall in a short time be with CHRIST my LORD. And laying his hand upon his breast he said "*Here is abundance of light.*" In the morning before he died, he repeated the fifty-first psalm, at the end of which he added, "*Salve me, Christe Jesu!*" Save me, O Christ Jesus! being the last words he was heard to speak; those present in the room praying, continued to pray till he had surrendered his spirit to his Creator, which he did most willingly and cheerfully, on the 1st of December, 1531, and in the forty-ninth year of his age; and was buried with every mark of respect and concern in the same city. He was of a meek and quiet disposition; in the undertaking of any business he was very circumspect; nor was there any thing more pleasing to him than to spend his time in reading and commenting.

His works consist of—1. *Annotations on Genesis*.—2. *On Job*.—3. *On Isaiah*.—4. *On Jeremiah*.—5. *Ezekiel*.—6. *Daniel*.—7. *Ioseph*.—8. *Amos*.—9. *Jonah*.—10. *Micah, chap. ii*.—11. *On the Three Last Prophets*.—12. *On the Psalms*.—13. *Matthew*.—14. *Romans*.—15. *Hebrews*.—16. *First Epistle of John*.—17. *Of the genuine sense of these words, Hoc est corpus meum*.—18. *An Exhortation to the reading of God's Word*.—19. *Of the Dignity of the Eucharist*.—20. *Of the Joy of the Resurrection*.—21. *A Speech to the Senate of Basil*.—22. *A Catechism*.—23. *Annotations on Chrysostom*.—24. *Enchiridion to the Greek Tongue*.—25. *Against Anabaptists*.—26. *Annotations on the Acts of the Apostles, and Epistles to the Corinthians*.—27. *Of Alms-deeds*.—28. *Against Julian the Apostate*.—29. *Of true Faith in Christ*.—30. *Of the Praises of Cyprian*.—31. *Of the Life of Moses*.—32. *Against Usury*.

ON THE WORK OF THE HOLY SPIRIT.

An *essential* part of the work of man's redemption is in Scripture ascribed to the Holy Spirit. Believers are "chosen unto salvation, through sanctification of the Spirit, and belief of the truth." They are saved, by the "washing of regeneration and renewing of the Holy Ghost." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and "except a man be born of the Spirit, he cannot see the kingdom of God." The subject of the Spirit's operation is, therefore, of a most solemn and interesting nature. It should never be approached but with deep reverence and a prayerful reliance on the teachings of Him who has promised to guide us into all truth.

In considering the work of the Holy Spirit, it is proposed to inquire—

I. What are the offices which he at present performs for men.

II. In what manner he performs these offices. And

III. How far his present operations may be expected to conform to the established laws of the human mind.

One of the offices which the Holy Spirit now performs for men, is to *enlighten* them. It is by his enlightening influence that he awakens the thoughtless, alarms the secure, impresses a sense of the importance of religion, promotes serious reflection, removes prejudices and unfounded hopes, and convinces the sinner of his guilt, and of the justice of God in his condemnation. It is by the same kind of influence, that he leads true Christians onward in a knowledge of themselves, of God, and of the way of life, and that he impresses those religious truths, by means of which they grow in grace and are fitted for heaven.

Another office of the Holy Spirit is that of *Sanctifier*. Through his sanctifying influence, persons are led, in view of motives, to renounce the world, and to choose the Lord for their portion. They are led to love God, to submit to his will, to repent of their sins, to believe in Christ, and to feel a holy complacency in all the duties and services of religion. It is by this influence, therefore, that their hearts are changed, and dispositions are imparted which are opposed to sin, in love with holiness, and conformed to the moral image of their Maker.

Still another office which the Holy Spirit performs for his people, is that of *Comforter*. This work of the Spirit, though closely connected with that last mentioned, and growing out of it, is still, in some respects, distinct from it. Although happiness is intimately connected with holiness, yet it is not holiness; and the work of imparting spiritual enjoyment, and that of producing holy affections, are to be regarded as distinct operations of the Divine Spirit. It is in his office of *Comforter* that the Spirit renders his people happy. He imparts to them a peace over which the world has no direct power—that "peace of God which passeth all understanding"—peace of conscience and "*joy in the Holy Ghost*."

II. In what manner does the Holy Spirit perform those important offices which have been mentioned?

In prosecuting this enquiry, my single object will be to show, that he performs them *through the medium of our mental faculties*. He *enlightens*, not by a miraculous influx, but through the regular medium of the understanding and conscience. He *sanctifies*, through the medium of the will. And as spiritual enjoyment is a feeling of the soul, which necessa-

rily implies some faculty of feeling, it is through the medium of this faculty, whatever it may be, that the Spirit accomplishes his work as *Comforter*.

The truth of these assertions is so obvious, as scarcely to admit of illustration or proof. How is it possible that Divine *light* should be let into the human mind, except through the medium of those faculties which alone are capable of receiving light? What is divine light? It is *truth*, relating to Divine and moral subjects. But how is it possible, even for the Holy Spirit, to make men acquainted with such truth, to impress it upon them, and in this way to awaken and convince sinners, and enlighten the people of God, except through the medium of their understandings and consciences?

Holiness is a property of free moral exercises—exercises of *will*. Love, penitence, submission, faith, and all the various holy affections, are so many exercises of the will.* How then can these affections be produced, or how can the Divine Spirit *sanctify* any person and make him holy, except through the medium of this important faculty? And the same remark may be made respecting the work of the Holy Spirit as *Comforter*. Spiritual enjoyment must be imparted, if imparted at all, through the medium of those mental capacities or faculties by which alone we are enabled to receive it.—It is plain, therefore, that in all the offices which the Spirit is at present performing for men, he operates, and for aught that appears must operate, through the regular medium of our faculties.† He may enlarge our faculties, or he may open, strengthen, or quicken them, to any extent that shall seem to him desirable; but I trust I do no discredit to the Holy One in saying, that I cannot conceive of his having access to the human mind for any purpose, except through the medium of those faculties or inlets which he has himself created.

III. Let us now inquire, in the third place, how far those operations of the Spirit of which we have spoken, are conformable to the established laws of the human mind.—I would be far, indeed, from limiting the operations of the Divine Spirit. I know he is a Sovereign, who has the power and the right to do as he pleases; still I am satisfied that the operations of the Spirit, now that the age of miracles is past, may be expected, ordinarily, to conform to the established laws of mind.

This may be regarded as a just inference from what has been said. God, who gave us our faculties, has subjected them, in their operations, to fixed laws. He has wisely chosen and established that they shall operate in a particular way, rather than in any other way. Now, as the Spirit accomplishes his work through the medium of our faculties, shall we not suppose that he conforms his influence, ordinarily, to the instituted laws by which these faculties are governed? One of two things presents itself as certain: He either conforms his influence to these laws, or he goes contrary to them and for the time suspends them. But if he goes contrary to them and suspends them, then his operations constitute a continued series of miracles, and the era of miracles is not yet past. All who are unwilling to adopt this supposition, will be led of necessity to

* The term *will* is here used to express the great *acting* power of the human mind—that from which result, not merely such volitions as are connected directly with overt action, but all the internal, *voluntary* movements and affections of the soul.

† Doubtless the Spirit strives through the medium of the *memory*, the *imagination*, &c. as well as through the faculties already mentioned.

adopt the other,—that the present operations of the Holy Spirit are conformed to the established laws of mind. Nor is this supposition at all degrading to the work of the Spirit, but the contrary. For who established those general laws to which our mental faculties are subject? It was the infinite Being who formed our faculties, and who doubtless has fixed the mode of their operation in the wisest manner. He has ordained that they shall operate in a particular way, rather than in any other, because this is the best way. Is it then derogatory to the work of the Holy Spirit, to suppose that his influences upon the human mind are conformed to these wisely established rules? Or would it not be degrading his work, to suppose that ordinarily he violates these rules?

The design of these remarks, as must be evident to every candid reader, is not to call in question the reality of the peculiar work of the Spirit—or the necessity of this work in order to our salvation—or the proper sovereignty of the Spirit in accomplishing it—or the efficacy of prayer in procuring it; but merely to show, that the present work of the Holy Spirit, though in a sense supernatural, is not miraculous—that it is accomplished through the medium of our mental faculties, and in accordance with the established laws of mind, and that it will bear the investigation, as well of the enlightened philosopher, as of the Christian. Nor are the principles which have been established mere speculation. They lead to practical conclusions of great importance, several of which will be noticed.

1. It follows from what has been said, that mental philosophy, or an acquaintance with human nature and with the established laws of the human mind, is intimately connected with the science of theology. The science of theology relates, not only to the being and perfections of God, but to the various dealings of God towards men. Consequently the operations of the Spirit of God upon the minds of men come directly within the scope of this important science. But, as these operations are, of course, on the *mind*—are performed through the medium of our *mental* faculties, and in conformity with the laws by which these faculties are governed, it is impossible duly to understand the operations of the Spirit, or the science of theology of which they constitute an important branch, without some acquaintance with the philosophy of the mind. The relations of the two sciences in this view are very intimate—more so than some teachers of theology seem to have imagined—and so much so, that it is doubtful whether either of them can be fully studied and comprehended, without a knowledge of the other.

2. The work of the Spirit, as here explained, does not supersede, but implies, the necessity of a due acquaintance with the Sacred Scriptures. The truths contained in the Scriptures are the *instrument*, by which the various operations of the Spirit are performed. He enlightens, by opening and impressing Divine truth upon the mind; and he sanctifies and comforts, in view of motives and considerations adapted to these different operations. Now the Scriptures furnish the very truths, motives and considerations which the Spirit employs in all this high and momentous concern. The Word of God is therefore the *instrument* by which the Holy Spirit operates. It is that “sword of the Spirit,”* with which he pricks the sinner in the heart, and wounds—to the saving of the soul.

3. We see how men may co-operate with the Holy Spirit in accomplishing his peculiar work. As there is room and necessity for the

* “The sword of the Spirit, which is the Word of God.” Eph. vi. 17.

instrumentality of the Divine word—for the truths, motives, and considerations of the Gospel—for the means of grace; men are able, and are required, to dispense these means. They may be, and ought to be, “workers together” with the Divine Spirit, in pouring light upon the blinded understanding, impressing obligation upon the slumbering conscience, exhibiting motives in favor of holiness, and urging considerations adapted to edify and comfort the people of God.

4. It is of great importance for those who are called by their sacred profession to co-operate with the Divine Spirit, and dispense the means of grace, to *adapt* these means in the wisest manner. It cannot be doubted that there is room here for the exercise of much skill and judgment. It cannot be doubted (other things being equal) that the most wisely adapted means will ordinarily be the most successful. There are good reasons why they should be so. The Holy Spirit, on whose influence every thing depends, operates, as we have seen, through the medium of our faculties, and in conformity with the established laws of mind. He awakens, alarms, and convinces of sin, by exhibiting truth to the understanding, and impressing it on the conscience; and he converts and sanctifies, in view of the powerful motives of the Gospel. Now as men are laborers together with him in this work of exhibiting and impressing truth, and in presenting and urging motives; can it be doubted that that man labors the most efficiently, and will labor the most successfully, who most clearly exhibits Divine light—most powerfully impresses truth—most persuasively urges motives—and who adapts all the means he employs in the wisest manner?

The means employed should be wisely adapted in respect to the *matter* of them. They should be enlightening, impressing, persuasive *in themselves*, and the more so the better.—They should be wisely adapted, also, in respect to the circumstances of *time and place*. Said our Saviour unto his disciples on a certain occasion, “I have many things to say unto you, but ye cannot bear them *now*.” Not only should every person have his due portion of spiritual meat, he should have it “*in due season*.” The speeches which Paul made at Athens, at Jerusalem, and before king Agrippa, are all very different from one another, and neither of them could have been substituted in place of the other without the most glaring impropriety.—And the means of grace should be wisely adapted, in respect to the particular *manner* of employing them. Every lawful expedient should be employed to secure attention to means; for unless they are attended to, however excellent they may be in themselves, they certainly can do no good. There is a spot in every sinner’s heart under the Gospel—it is the spot which, in the ordinary course of means, is the most exposed—which it may be feared has long ago become callous and impenetrable. The arrows of truth have continued to fall on it till they make no impression. Now it is to little purpose that ministers continue preaching and preaching at this hard place in the heart. They must level their arrows in new directions, and endeavor to find some tenderer part. Achilles was slain by an arrow of Paris, though said to be vulnerable only in his heel. No religious means will be likely to benefit the stupid, careless sinner, unless they wound him.* He must “be pricked in the

“The words of the wise are as goads. Eccl. xii. 11.

heart," like the hearers of Peter, or he will never inquire as they did, "Men and brethren what shall we do?" And it should be the endeavor of those who preach the Gospel—by original and striking views of subjects—by direct, appropriate, and earnest address—by a wise and skilful adaptation of means—to affect the hearts of their hearers, and thus bring them to know and love the truth.

Means, differently dispensed, are seen to produce different effects; and usually those very effects which they are adapted to produce.—Whitefield preached the gospel in a way to arrest the attention of his hearers, impress their consciences, and affect their hearts. And the Gospel preached by him produced, extensively, these very effects. His labors were blessed, beyond those of almost any other man, in the conviction and conversion of sinners. The late Dr. Hopkins, of Newport, possessed as much intellect as Whitefield, perhaps as much piety, and he preached essentially the same doctrines. Yet few were known to have been converted under his ministry. And the reason is obvious: His preaching was not adapted to awaken and alarm the slumbering sinner. It would have been strange, next to miraculous, if effects of this nature had been, to any considerable extent, the result of his labors. If it should appear in the end, that Hopkins has been as useful to the church of God as Whitefield; he will have been useful in a very different way. He was raised up and qualified for a different purpose.

It will be seen that the view here taken presents strong encouragement for the skilful and faithful use of means. Men have all the encouragement to use the means of grace, which they would have, if an accompanying Divine influence was not needed; and perhaps more. In ordinary cases, ministers of the Gospel produce those very effects among their people, which the means they employ are adapted to produce. If it is the object of a minister merely to satisfy his people, keep his parish quiet, and live easy; his preaching will, of course, have little good effect. But if it is his object to awaken careless sinners, to promote revivals of religion, to quicken and comfort the people of God, to save himself, and bring as many of his people as possible with him to heaven—if this is the object on which his heart is set, and which he pursues in a faithful use of the best adapted means; in all probability he may see it in a good measure accomplished. The Spirit will not be wanting to him unless he is wanting in the performance of duty. Let him use means as skilfully and faithfully as Paul did, and he may be blessed like Paul. Let him pray and preach like Whitefield, and his labors, he may hope, will be followed with the like effects. And if, with singleness of heart and ardor of purpose, he *does what he can*, his work will not be in vain in the Lord.*

I am aware that the subject, presented in this light, imposes a vast responsibility upon all who have the care of souls—upon all who are in a situation to use means and exert an influence for the good of others; but if this responsibility is really upon us, we ought to feel it. I know it is much easier to say, when pressed with obligation, 'The time has not come,' than it is to take hold and build the spiritual temple of the Lord. I know, too, that it is much more soothing to an unquiet conscience to charge the blame of unfruitfulness to the absence of the Holy Spirit,

* "Take heed unto thyself, and unto the doctrine: Continue in them: For in so doing thou shalt both save thyself and them that hear thee." 1. Tim. iv. 16.

than to our own mistakes and negligence. But will the Spirit bear the blame? Will it appear in the end that he ever failed his people, when they had done their duty, and had good reason to expect his accompanying influence?

6. It may be gathered from what has been said, that much skill and judgment—much acquaintance with human nature, and with the established laws of mind—as well as much experience in Divine things—are requisite, in order to qualify a person to direct, in the most proper manner, a revival of religion. Revivals of true religion are the work of the Holy Spirit. They are seasons when his operations are specially and gloriously exhibited, in awakening, convincing, and converting sinners, and in quickening and comforting the people of God. But in these seasons, as in all others, the Spirit operates through the medium of the human faculties, and in conformity with the established laws of mind. In these seasons, as in all others, there is room and necessity for the co-operation of men. And those who are called at such times to co-operate with the Divine Spirit, in dispensing the Word of life, and promoting the work of God, need themselves to be directed, in a special manner, by “that wisdom which is from above.” Ignorance or error on their part may be even more fatal than avowed opposition. Mistakes may be made which can never be rectified, and which will be productive of incalculable evils.

The skilful, faithful pastor, in a season such as has been described, will acquaint himself minutely with the state of the revival, and with the feelings of all interested in it, so that every stroke may tell to good purpose, and every word may be a word in season. He will endeavor, not only to arouse those who continue stupid, but to keep up and increase existing impressions, and to bring them, in every instance, to a desirable result. Still, he will be cautious against creating an undue excitement of the passions, or endeavoring to promote the work by any other means than a plain and earnest dispensation of the truth. There is a degree of excitement beyond which the human faculties, in their present state, cannot go, and in which they cannot long be sustained. They will soon begin to droop, their energy will be relaxed, and good impressions will be speedily effaced. Great care should therefore be taken, in a season of general revival, that the work be not indiscreetly conducted, and in this way brought to an early close.—Many an earnest laborer, I doubt not, has had occasion on this ground for unavailing regrets. He has seen a state of feeling subsiding, which he had anticipated would be lasting, and has been left to gather in a blighted harvest, where he had hoped to fill his joyful hand.

7. The subject suggests some reasons why revivals of religion have not been permanent. As they are the work of the Holy Spirit, the prime reason for their cessation is the *withdrawing of his influence*. The Holy Spirit is grieved away. This reason for the cessation of a revival is a *criminal* one—one which ought not to exist—and in view of which it becomes Christians to be deeply humbled.—But there is another reason for the fact under consideration, which is rather natural than moral, and which, in its origin, is not necessarily criminal. Revivals of religion are attended, perhaps always, with more or less excitement of the animal system. The animal spirits have an unusual flow, and a degree of mere animal feeling is experienced. Now it is not possible, in the nature of things, that this species of excitement should be perpetual. It would be

a miracle, if it should. There is no religion in it, while it lasts, and it need not be expected to last very long. The unnatural excitement will subside, and for a time, the *animal* system may be expected to sink as much below its usual state, as it has been raised above it. These constitutional changes ought not to diminish the ardor of holy love, though often, doubtless, they become the *occasion* of doing it. Such an effect of them ought, therefore, to be guarded against with the utmost vigilance. God will not excuse us, and we must not excuse ourselves, if we suffer the vibrations of mere animal feeling to draw our affections away from him.

8. It may be inferred from the preceding remarks, that the religious experience, of which no *rational* account can be given, ought to be suspected. The Holy Spirit is the author of all true religious experience; but in producing it, he operates in a rational manner, and those who are the subjects of his saving operations can be expected to give a reasonable account of the views and exercises of their minds. The Spirit *enlightens*, but it is with the light of truth; and those on whose understandings and consciences the truth is impressed, can mention the particular truths which impress them. The Spirit *sanctifies*, but it is in view of motives; and all who are truly sanctified can state the motives, in view of which their hearts have been excited to exercises of holiness. The Spirit also *comforts* the people of God, but it is by means of considerations adapted to this purpose; and those who are in the enjoyment of spiritual comforts can be at no loss what these considerations are. The experience and the hopes of true Christians are rationally founded, and they can render a *reason* of the hope that is in them with meekness and fear. And those exercises and hopes of which no rational account can be given, there is reason to fear, will not abide the scrutiny of the final day.

9. Will it not follow from this discussion, that much of the mystery which has been drawn around the work of the Holy Spirit, may be safely removed?—It is not discreditable to the piety of Christians, that this subject has been deemed a sacred one—too sacred, almost, to be trusted with mortal hands, or to be looked at with any thing like a philosophical eye. On this account, a kind of awful mystery has been drawn around it, which, instead of heightening, has rather served to obscure its glory. It is indeed a sacred subject; but not too sacred to be carefully and candidly investigated. It is not too sacred to be understood, so far as it is capable of being understood by men. There is no virtue in wrapping it up, as too good to be looked at, but, on the contrary, the utmost danger. On no subject is ignorance more to be deprecated, as on no subject will mistakes be more likely to prove fatal. The work of the Holy Spirit may be, and ought to be diligently studied. It is a study from which, if properly pursued, the greatest advantages may be expected to result.

I cannot conclude this communication, without endeavoring to impress, both on myself and my readers, a sense of *dependence* upon the Holy Spirit. Naturally, we are in a state of deep moral darkness. We have eyes, but we see not. We have understandings, but in respect to things purely spiritual, they are perverted and blind. We have consciences, but they are in a great measure seared. Under these circumstances, how much we need the Holy Spirit to *enlighten us*. How much we need his Divine assistance, to prepare our minds for the truth, and to present and impress upon us those considerations, without a knowledge of which we must perish forever.—Naturally, too, our hearts are unsanctified. We

are capable of loving God, repenting of sin, and becoming holy ; but we are entirely averse to holiness, and unwilling to do our duty. How much then we need his *sanctifying* influence, to bring us to the possession of that holiness without which no man can see the Lord.—Naturally, also; we are as miserable as we are sinful. Disappointed in the pursuit of happiness, and dissatisfied with ourselves, we “are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.” How much then we need the Divine Spirit as our *Comforter*. How much we need those spiritual consolations, with which the stranger doth not intermeddle, and which the world can neither bestow nor destroy.—Indeed, our dependence on the Holy Spirit is *entire*. Without his influence, neither the word of truth, nor the blood of the cross will ever save us. Without his influence, we are blinded, depraved and miserable in this life, and must be miserable forever.—How important that a sense of this entire dependence be more deeply and generally felt! It must be more felt, before the voice of prayer will be heard, and needed influences will be bestowed. We must come more into the spirit of the apostle, when he said, “We are not sufficient of ourselves to think any thing as of ourselves, but *our sufficiency is of God*.” “So neither is he that planteth any thing, neither he that watereth, but *God that giveth the increase*.” This sense of dependence, if it lead (as it ought) to earnest prayer, will also lead to diligent exertion. It will not be admitted, at all, as a reason or an excuse for negligence. For while we depend as implicitly, and pray as fervently, as though we could do nothing, we shall labor as diligently, and use means as faithfully, as though we could accomplish all that was necessary. And with whatever success it may please the Divine Spirit at any time to crown our exertions, we shall cheerfully lay all at the foot of the cross, exclaiming with the grateful, humble apostle, “*Not I, but the GRACE of God—that was with me.*—(*Spirit of the Pilgrims.*)

P.

THE CATHOLIC CHURCH.

—She is the same church, actuated by the same spirit, and pursuing the same designs, as that which in the dark ages enclosed the world in such meshes of sophistry, ignorance, superstition, and physical power, as required the united wisdom and strength of nations to rend them asunder. In the 19th century the Pope, where circumstances would permit, has relaxed none of the pretensions to supreme spiritual dominion, which his predecessors claimed, when the day star of the reformation rose on the darkness of the middle ages.—A catholic may be one thing at Rome, another at Paris, another in Spain, and another in the United States. But amidst all the windings of her crooked and variant policy, we learn that her spirit and aims have not changed, from some of the late decrees which have been issued against heretics. The spirit which these instruments breathe shows that she has abated none of her ferocity and blood thirstiness. Power only is wanting to establish again such a system of police as would make the world a prison house, a “vast whispering gallery,” where dissenters could not breathe without detection, and where the slightest murmur of disapprobation would be heard and punished.

Why should she change? She is an infallible church; of course, what was right for her to do once, is right for her to do again. The inspiration therefore which dictated the decree of extermination and bloodshed against the Waldenses in the 12th century, must dictate similar decrees against all heretics, in all ages. The same holy zeal, which first originated the Inquisition, invented its instruments and modes of torture, filled its dungeons, and fed its fires annually with 30,000 victims, must ever desire to wield so convenient an instrument for stopping the progress of heresy. No. Whatever appearance she may assume for a time, she will never change in spirit, in

aim, till God shall destroy all her error and abominations [“with the brightness of his coming.”]

We were led into this train of reflection, from observing, in a political paper, an article, giving an account of a Provincial Council of the Roman Catholic Clergy in the United States, recently held in the city of Baltimore. Most of our readers will no doubt be surprised to learn, that the Catholic Church, in this country, numbers ten Bishops, besides the inferior clergy, and about half a million of communicants. While other denominations have been divided among themselves about things of minor consequence, she has increased, almost imperceptibly, till she now outnumbers any one evangelical denomination in Protestant America.

With regard to this country, the plans of the Catholic Church have been deep laid and steadily prosecuted. With the sleepless eye of infernal wisdom, she has watched and improved every opportunity to advance her interests. Not an emigrant of her communion, has been allowed to touch our shores without being closely guarded, lest he should become tainted with the curse of heresy. In every place where such emigrants would be likely to collect, has a chapel been erected for their accommodation. Schools of a higher order than were to be found in this country have been established, not for the education of their own youth, but for the education of the children of Protestant parents, who might be unwise enough to trust their offspring to their management. All her efforts have been put forth in a manner less calculated to excite than to allay suspicion. Public opinion has been consulted in every step of her progress. She has so far fallen in with the popular current, that she is now regarded with favor by many who make no pretensions to religion. Already she has two newspapers under her control, one in Boston, the strong hold of Puritanism, and the other in Connecticut, the very “seat of stern protestantism.” In the western states she has been still more successful; and from the circumstances and condition of the people, there is reason to apprehend a still wider diffusion of her odious principles.—We do not intend by these remarks to preach up a crusade against the Catholics. But we do think it is time that a reasonable alarm should be excited in the minds of Christians, and proper measures taken to stop the progress of those corrupt doctrines, which, were they generally prevalent, would soon give our country to the “kingdom of the beast.”—*Cin. Ch. Journal*.

MOHAMMEDISM AND POPERY.

The leading heads of correspondence are thus enumerated;

1. Coincidence in time: the beginning of the seventh century stands as the common era, for the commencement of the papal and Mahometan tyrannies.
2. Antithetical relation of place: Papal Rome held in the West exactly the position which Mahometanism occupied in the East; was in other words the providential scourge to western, which Mahometanism was to eastern, Christendom.
3. Each despotism was, in its very essence, a union of the spiritual and the temporal power: and such a union, as neither time nor change, which loosen every bond of merely human policy, has been able to dissolve.
4. The pope was the acknowledged temporal and spiritual head of the Roman or Latin church; the caliph the acknowledged temporal and spiritual head of the Mahometan world; inasmuch as to be styled, by both Christian and Jewish writers in the middle ages, the pope of the Mahometans.
5. The Roman pontiffs claimed to derive their authority, and that of their church, by regular succession, from Saint Peter, the first of the apostles; the caliphs claimed to derive theirs, by regular succession, from Mahomet, according to their creed, the last and greatest of the apostles of God.
6. The papal and Mahometan tyrannies alike advanced the claim to universal sovereignty.
7. They alike enforced their pretensions by persecution and the sword.
8. Mahometanism instituted the Saracen holy wars: Popery originated the Christian crusades.
9. Popery, among other first fruits of the crusades, produced the mendicant orders: Mahometanism, the parallel mendicant orders of Dervises, Fakirs, Santons, &c.
10. Mahometanism was the Parent, Popery the nurse, of the schoolmen.
11. The Christian princes of the West all held their crowns by authority of the Roman pontiffs; to whom accordingly they did fealty and homage for them; all Mahometan princes held theirs, on a like tenure, by authority from the caliphs.
12. Popery and Mahometanism alternately appear, first, as the extinguishers, and, secondly, as the restorers, of letters.—*Forster's Mahometanism Unveiled*.

AN ADDRESS,

Delivered at Lebanon, Pa. at the Anniversary of the Missionary Society of the German Reformed Church, Oct. 1829—by the Rev. J. H. Fries.

(Translated from the German.)

MR. PRESIDENT,

I rise to second the motion before you ; and in doing so will add a few remarks.—We are all aware, that in our days religion and the christian church are propagated by means of Bible and Missionary Societies; and we all know that against these pious efforts many prejudices and misrepresentations prevail. When men are disposed to censure there is scarcely any object or effort in the world which may not furnish occasion for censure. To find fault is the easiest thing in the world, and to know one's self the most difficult. If I were to indulge myself I might find fault with your splendid courthouse,—yea, in every house in Lebanon and every plantation in the county, I could find matter enough for censure. But the question should be, Is the censure just? Is it well founded? Does it tend to improve the matter, or is it the mere expression of an evil and envious heart?

The propagation of the Gospel is the duty of the whole christian church, and of each individual member—a duty positively enjoined both in the Old and New Testament. The prophet Isaiah declares in the name of the Lord, “Turn unto me, all ye ends of the earth, and be ye saved—my house shall be called a house of prayer for all nations.—The Lord hath made bare his holy arm in the eyes of all the nations ; that all the ends of the earth might see the salvation of our God:” and the command, “Go ye into all the world, and preach the Gospel to every creature,” remains as firm and obligatory, as it was in the hour when Jesus first communicated it to his disciples on the mount of Olives. Not only the Apostles and Fathers of the church, but every genuine christian minister and true christian in every country, feel a deep interest in the propagation of the Gospel. It was certainly not without a wise and holy reason, that Jesus taught us to pray, “Thy kingdom come”—let thy kingdom come and extend its influence farther and farther, from the rising of the sun to its setting, from the northpole to the south. My friends, it is the will of God that the kingdom of Christ should be propagated by human instrumentality—by the efforts of christians, sustained and aided by the influences of the Holy Spirit sent from on high. Accordingly hands must be put to the work, and institutions established for the circulation of the Bible, and especially for the establishment of Missions, that the command of God may be obeyed, and the glorious object accomplished. But I must leave this noble object, since we have heretofore been able in our church to contribute so little for its advancement, and turn to our bleeding Zion.

In our own Zion we have work enough to fill our hands. How many destitute members of our church are found in every part of our country where Germans dwell : yea, within our own state we find hundreds and thousands living without the ministrations of the Gospel ; without the privileges of the holy sacrament, and perhaps also without prayer. The neglect of one of the means of grace always follows the neglect of the others. It might be said, they have the word of God, that richest of all treasures. But let it be remembered, that missionary efforts are the most

natural and best means for circulating the scriptures. And permit me here to remark, that the instruction and edification of men dwelling in places where the Gospel is seldom preached, is always meagre and scanty. Every genuine christian must know and acknowledge, that the soul finds its best and most edifying nourishment in the pure ministrations of the Gospel. "So faith cometh by preaching, but preaching by the word of God.* But how shall they hear without a preacher? How shall they preach except they be sent?" Take now the best and most edifying sermon written by a pious man, and let the congregation read it; then let a good preacher of ordinary talent publicly preach the Gospel to the people, and enquire from which they derived the most edification. The hearers will certainly answer—from the public worship of God. Ought we not therefore to make earnest and diligent exertions, to render our Missionary Society constantly more active and efficient? It is the duty of our denomination; and of every particular church, which hears the sound of the Gospel from week to week, and enjoys the ordinances so richly, to execute the divine command, and effect at least in our bleeding branch of Zion the glorious object of that command. A christian cannot in any way more effectually testify his love to God and his neighbor, than by extending the blessings and influence of the Gospel; and for this purpose our Missionary Society has been established.

I am a German, and am not ashamed to live and die a German: I believe also that the Germans, as a nation, possess as high talents, gifts, and capacities as any nation in the world. But we Germans in this country are ten or fifteen years behind our English brethren in literature and science. And why is this? Because so many Germans are so contracted, jealous, and full of prejudice; fancying they see great danger to our liberties where there is not a shadow of danger—and because, moreover, a grovelling attachment to earthly things is too prevalent. It is an incontrovertible truth, that, as the land must be tilled and cultivated, to make it produce fruit, so natural talents and gifts require cultivation and education to prepare them to fill their sphere of action and accomplish their high destination. The more profound and extensive the knowledge possessed by the preacher of the Gospel, when associated with genuine piety, the more extensively useful will he become.

What has Jesus Christ done for the salvation, the redemption of mankind during his whole career from Bethlehem to Calvary? His whole life, holy, active, and useful as it was, was entirely devoted to the interests of mankind. And not only his life, so rich in active usefulness, was thus devoted, but he also suffered the painful and accursed death of crucifixion to reconcile mankind to God: and hence he could at last exclaim in triumph, "It is finished." Thus the Saviour of the world humbled himself, and submitted to death, even the death of the cross, but exalted by his victorious resurrection and triumphant ascension to his Father's throne, where he now overrules and controls, by his infinite wisdom, the whole human family, and all their concerns, from the rising to the setting sun, from the northpole to the south, he as the Captain of our salvation, as the Prince of life, the Shepherd and Bishop of his people, governs his church in a manner altogether peculiar by his knowledge, light and grace—by

* Rom. x. 17. The German here differs from the English. "So kommt der Glaube aus der Predigt, das Predigen aber durch das Wort Gottes."

his good and holy spirit; so that notwithstanding all the crosses, trials, and opposition they meet, they still obtain the glorious object of their hopes, life eternal. Eternal life! Great God—where is the pen which can describe it—where the tongue which can express its meaning! Where is the christian heart which does not feel its obligation to obey the command of God, and communicate to their destitute brethren and sisters the knowledge of this salvation—that does not desire to benefit the six or seven hundred millions of the human family, who are still strangers to the privileges and hopes of eternal life. The harvest truly is great, but the laborers are few!

My friends, let us zealously support the good cause of our Missionary Society, not only by our fervent prayers, but also by those means which are indispensably necessary to preserve and extend its operations and influence. If this be done according to the extent of our means, there will be no danger of its sinking into dissolution—it will secure a more extensive patronage and become more efficient for the benefit and salvation of men. We have been baptised, confirmed, and admitted to the Lord's Supper—we profess ourselves members of the church of Christ—can we give any more satisfactory evidence of the genuineness of our faith, than the performance of good works? Are not good works the fruits of faith—the best and strongest testimony of the truth of our piety? “By their fruits shall ye know them” “Show me thy faith by thy works,† and I will also show thee my faith by my works.”

O if our hearts were all filled with christian love—that love which awakens fear, reverence and adoration towards God—that love which not only wishes good to our neighbor, but makes every exertion to benefit him—that love which is the soul of true piety, which is immortal, and fills the soul in heaven, and is the bond of perfectness—then no addresses and exhortations would be necessary for the benefit of missionary societies, and the diffusion of the Gospel: we should emulate each other in the good cause, and every one would strive to excel his neighbor in activity and usefulness. May the God of love bestow upon us his good and holy Spirit, that we may carry forward our missionary work as we have begun it; and thus our glorious object will be obtained, the command of God obeyed, and the happiness of thousands advanced.

Faith in Christ.—“Therefore the true way of salvation is by faith in Christ; and by faith alone; without the deeds of the law; the works prescribed by any law, either ceremonial or moral. But the act of faith is not a meritorious thing, for which salvation is granted to us as a reward. It resembles somewhat the act of a beggar's stretching out his open hand to receive an alms; only the one is a physical act, the other a mental operation. It resembles a drowning man's grasping the outstretched arm of a humane friend, who is anxious to save him from death. It resembles the act of a man's running from imminent destruction to a place of refuge and of safety.—R. Morrison, D. D.

† This is the reading of the German translation, which follows many, Scott says, “most Greek copies.” An accurate Glasgow edition of 1750, now before us, has *ek ton ergon*, by works—a miniature copy of Glasgow, 1829, reads *choriston ergon*, without works—while the Cambridge edition of Griesbach gives the latter reading in the text, and in a note adds, *read ek k.*—(Ed.)

DESTITUTE CHURCHES.

[The following communication, which we have translated from the German, comes from a minister of our church; and while we tender him our thanks for the favor, we embrace the opportunity to renew our request, that others also would afford us similar contributions. The pastors of our churches might easily furnish many items of intelligence from time to time, which would be interesting to the mass of our readers, if their attention were directed to the subject. Will they not attend to another respectful solicitation, and furnish something for our pages as soon as practicable?]

It must be gratifying to every christian philanthropist to see the numerous exertions made in our day by almost all christian denominations to diffuse far and near the salutary doctrines of the gospel, and communicate to the ignorant and destitute the knowledge of Jesus and his saving truth. But while we rejoice in what other denominations are doing to aid in extending the kingdom of our common Redeemer, at home and abroad; we may justly cherish sorrow when we are compelled to acknowledge, that in our own church very little has yet been done for this object. For the propagation of the gospel in foreign lands we, as a church, have done *nothing at all*; and for the benefit of our scattered vacant churches *very little* to supply them with pastors: and I do hope, that one reason why many members of our church have yet shown so little disposition to assist our brethren in our own country, and to provide for them the ministrations of the Gospel, is, "that they have been almost entirely unacquainted with the great wants of our church."

The number of our church members in the United States is considerable, yet the number of those adequately provided with religious teachers is small. There are many districts, even in Pennsylvania, principally inhabited by Germans, in which for many miles no preacher of our church is found. In many places they are too few and feeble to support a minister at least at the commencement. If it were in the power of our Missionary Society to send itinerant ministers for three or six months into such places, to labor among the people and collect the congregations, they would afterwards perhaps find themselves able to support a pastor.

Something of this kind appears to me indispensably necessary, if we would not compel the destitute members of our church to attach themselves to other denominations, or to live and die without those means of grace, which we ought to have provided for them. And if there be one christian church in the United States which deserves sympathy in this respect, and not only sympathy, but united assistance, it is our German Reformed Church. And if our dear fellow-christians, who are richly blessed with the ministrations of the Gospel, could only see the numerous vacant churches which abound every where, they could not refuse to aid them, when they have it in their power, to provide the means of relief.

Having not long since travelled through some of the Northwestern counties of Pennsylvania, I had an opportunity of obtaining some knowledge of the condition of our church in that region; and as I have been requested by a Reverend Brother to prepare a sketch of it for the Editor of the Magazine, I now communicate it; and I hope that other brethren will forward similar communications from time to time, that the condition of our church may become better known.

In Huntingdon county, which is principally inhabited by members of

our church and the Lutheran, there is but one Reformed minister who discharges the duties of his office; and the state of his health does not permit him to supply his churches regularly. Three churches, which he formerly supplied, are entirely destitute; and not far from them are two others, which have built houses for worship, but are still destitute of Reformed pastors. About 16 or 18 miles to the Northeast, are two more churches—one of which has a large number of members, and a house of worship, but no preacher. In the town of Huntingdon, also, is found a respectable number of members of our church, but they have no regular place for the worship of God. As they are destitute of regular worship, many are prepared to attach themselves to other churches, and some have already done so.

There are also without doubt other places in this county where churches might be formed, if proper efforts were made; but even those which I have visited would form an extensive field for evangelical labors; and although situated at a considerable distance from each other, yet they might be supplied with the ministrations of the gospel once in four weeks, if two churches should be visited on the same day. As the English language is spoken by the young people, and in some of the churches, especially Huntingdon, by all classes, it would be necessary, that a pastor should preach in both languages. To such a preacher, animated by the genuine spirit of christian enterprise, the strongest encouragement for extensive usefulness is here presented.

In Mifflin county there are likewise several places, where Germans reside in considerable numbers without preachers; but of these I can give no definite information.

In Centre county, where German churches have been organized for 30 or 40 years, as in Penn and Brush vallies, some of which are very large and numerous, and where the greater part of the county is settled by Germans, there is yet but one settled preacher of our church engaged in the duties of the ministry. Some small churches, which have but recently erected houses of worship, and still contain but few members, are among the most flourishing: It is to be lamented that such churches cannot be supplied in some way for their edification, if it were but once in four weeks—which must necessarily be the case, as one preacher must have charge of six or seven.* There are still many members of the church in this county, who enjoy no opportunity to attend the means of grace.—Along the Baldeagh Creek reside at least from 75 to 100 families, which belong to no German Church, and in another district not more than 15 miles distant are three neighborhoods, each containing from 30 to 50 families connected with our denomination. Two of the last mentioned places are

* Such statements afford most decisive evidence of the necessity of increased exertion to multiply the number of ministers in our church. Such a supply is but one degree above absolute vacancy, and yet a large portion of our congregations are no better provided. The churches surely cannot be expected to prosper, while so inadequately furnished with the means of grace. But we have at present no ministers to supply them, and as yet but few students in the Seminary, or in a course of private preparation, to encourage the hopes of the churches. If our churches are to be retained in our connection—if the pious are to be nourished with the bread of life—if the souls of our German brethren are to be redeemed and sanctified by the preaching of the Gospel, new efforts must be made to search out young men of piety and talents, to provide the means for preparing them for the work of the ministry, and to send them forth as missionaries of the cross to preach the unsearchable riches of Christ.

near the western branch of the Susquehannah in Lycoming county. A few miles farther down the river is another small church which formerly enjoyed the services of one of our ministers.

These are only a few of the numerous destitute places and vacant congregations, which deserve the attention of our church. To all these places men of approved fidelity and talents should be sent, not merely to preach a few sermons, but to remain a considerable time, and labor among them, and organize them. With open arms—with tears of gratitude would such a laborer be received among them, when they perceived that he was seeking their salvation. In this way our destitute brethren and sisters would be gradually supplied with the preached Word of God—the helping hand would thus be extended to enable them afterwards to help themselves—our branch of Zion would begin to bloom and prosper—many immortal souls would be redeemed, and the glory of the Lord promoted.

S. B.

REVIEW.

ON THE PRINCIPLES OF INTERPRETATION, AS APPLIED TO THE PROPHECIES OF HOLY SCRIPTURE; a Discourse, delivered before the Monthly Association of Congregational Ministers; and published at their request, With Enlargements and Supplementary Notes By John Pye Smith, D. D. 8vo. pp. 72. Price 2s. 6d. London. 1829.

THERE is, surely, no more certain indication of a vitiated religious taste, than a disrelish for the plainer and more practical parts of the inspired volume,—those in which, in these last days, God hath spoken unto us by his son; and a preference for those portions which, from their poetical phraseology and recondite allusions, are necessarily involved in great obscurity. Yet, among a certain class, not a small one, of religious persons, the letter of Scripture is deemed worthy of so much more attention and reverence than its true meaning, that those texts and phrases are the most frequently cited, the import of which is least obvious and direct; and cited, in many cases, in a mystical sense, wholly foreign from the true grammatical import. We have had opportunities of observing, how fond more especially illiterate teachers and ministers of limited attainments are, of selecting their texts from the prophetic parts of the Old Testament; seizing upon some highly figurative expression, either as a motto, or a spiritual enigma, in utter disregard of the context and the general subject. For such persons, the historical portions of Scripture have little attraction, unless as they can be construed typically; the devotional portions are not more to their taste, unless they can be interpreted mystically; and even the prophetic scriptures are little esteemed, except as accommodated to a spiritual sense. In fact, by a general rule of inversion, the devotional parts of Scripture are by them regarded as prophetic, the prophetic as devotional. They find the Gospel chiefly in the Old Testament, and esteem the Apocalypse the most precious portion of the New.

This strange propensity may in part, perhaps, be traced to that law of our nature, by which what is indefinite and obscure, acts with greater force upon the imagination, and produces the strongest emotions. There

is a mysterious charm investing dark passages, and secret chambers, and the dim religious light of Romish temples, that attaches to no other species of architecture; and it would seem that, in some way analogous to this, obscure ideas,—the rays of truth dimmed and colored by an imperfect medium,—produce an effect on certain minds, which clear ideas would not have. An enigma, a paradox, a parable, will rouse and stimulate the languid or undeveloped reasoning powers of the child or the savage, when the bare truth would fail to interest. And thus, a figurative phrase, to which an obscure and indistinct meaning is attached, will impress the mind more forcibly than the same truth literally and simply expressed.—The same cause gives to hieroglyphic characters a power over the imagination, which cannot be excited by alphabetic writing. And so it is, that the hieroglyphic language of prophecy derives a charm from its very obscurity and indistinctness; and nothing is to some persons more unwelcome, than the services of the critic and the expositor.

That “grammarians would take upon themselves to teach bishops and divines,”—that pedants would come to be preferred to canonists, and Greek scholars to schoolmen, was the reasonable apprehension entertained by the fathers of Trent, as the consequence of the study and translation of the Hebrew and Greek scriptures. The same prejudice which led them to contend for the Divine and paramount authority of the Latin version, still operates on the minds of many Protestants with respect to the authorized English translation. To the correct interpretation of Scripture, there is as strong repugnance in the minds of many well-meaning persons among ourselves, as was then avowed by the Romanists against the translation of Scripture. But what is the design of a translation? Is it any other than to place an unlearned reader as nearly as possible in the situation of the parties to whom the sacred document was originally addressed, so as to enable him to exercise his own faculties immediately upon the plain substance of the Divine communication or record? But a translation, however faithful and adequate, can but very imperfectly effect this. Unacquainted with the historic facts, the customs and usages, and conventional idiom of those remote times and foreign countries, the modern reader is placed under circumstances extremely disadvantageous. He will still have, in many cases, the interpretation,—the *true* translation, to seek. If it be really his wish to arrive at the genuine sense, he will not content himself with having the words in his own language, but will anxiously seek to ascertain the spirit of the original. And in order to this, the only rational method is to cultivate that historical and philosophical knowledge, the amplest possession of which, though it may entitle the individual to the distinction of a learned man, does but place him on a level, as to the means of understanding the scriptures, with the plainest and most unlettered believer of the age and nation to which the inspired writer originally addressed himself.

This, however, is *not* the method which is most usually adopted. Biblical students have ever been more apt to seek for mysteries in the sacred text, for treasures of philosophy in the depths of etymology, and spiritual conundrums in the figures and metaphors of poetry, than to close with the real difficulties of interpretation, which are for the most part extrinsic to the text itself. Where is the passage so obscure that we should be at any loss as to the intention of the sacred writer, if we could but know the circumstances under which he was placed, and the facts

that were present to his mind? We speak now of the interpretation of language, whether in its simpler conventional form, or in that of a figurative and poetic diction. The interpretation of prophecy has its peculiar difficulties, arising partly from the deficiency of our historic knowledge, and partly from other causes, which are pointed out in the highly valuable production which has suggested these remarks.

The main design of the learned author, as intimated in the title-page, is not to propose any new scheme of interpretation, nor to stimulate Christians indiscriminately to pursue the investigation of the prophecies, but to recal the church to sound principles of interpretation, which have been too much lost sight of. He places the importance of this branch of sacred knowledge in its just light, when he remarks, that it serves to the illustration of God's universal providence; it confirms, by the most decisive proof, the reality of revealed religion; it is a part of the homage due to the records of that revelation; it elicits and establishes many of the most important rules for the interpretation of the Bible generally; and it furnishes a rich abundance of the materials and motives for devotion.

"For those persons, therefore," adds Dr. S., "who possess the requisite means and opportunities for this purpose, it is clearly a duty, to employ a sufficient portion of their time and talents in the diligent search into the meaning and the fulfilment of the prophetic oracles. Yet we cannot hold forth this as an easy occupation. We cannot promise success in it to indolent or partial inquirers, to those who have a previously-formed system for which they are only in quest of support, to those who are seeking the gratification of an indeavour curiosity, or (though I cannot express this without reluctance,) to any persons, however sincere and upright, who implicitly rely upon the common translations in these, which, more than the other books of scripture, are generally remarkable for difficulty in the terms and obscurity in the matter. This difficulty and obscurity are intimated in various parts of the divine word. Striking instances we have in those passages of the last prophetic book of scripture, which expressly demand a mind endowed with a *peculiar* 'wisdom,' in order to understand its mysterious language.—pp. 1, 2.

Towards the close of the discourse, the following most seasonable counsel, dictated alike by wisdom and kindness, is addressed to those who are in danger of being led away by the prevailing excitement.

"I must express the conviction of my mind, that it is not the immediate duty of all Christians to engage in this branch of scriptural inquiry: and this conviction rests upon the plain reason, that God has not made that the duty of any persons, for which he has not furnished them with the necessary means. But the larger part of sincere and devout believers cannot command the time which these long and laborious disquisitions require in order to pursue them advantageously; and, if they had sufficient leisure without neglecting plainly incumbent duties, they are not possessed of that acquaintance with philology and history, which is manifestly indispensable to investigations of this nature. Let not such excellent persons regret their disability. They have other and more profitable objects to engage their attention and to fill their hearts. They need not occupy themselves with 'the light shining in a dark place,' when they can walk under the brightness of the Sun of Righteousness; the clearly revealed doctrines and promises, the precepts, examples, warnings, devotional compositions, and historical illustrations of the divine word. Yet, I am far from supposing that it is not incumbent upon those to whom Providence has given the means and opportunities, to engage in this class of sacred studies; provided they do not allow it to infringe upon the more obvious and universally necessary duties of faith and obedience. But it should not be forgotten, that these pursuits are not a little ensnaring; and that, without sanctified wisdom and watchfulness, they are very liable to usurp an immoderate measure of attention and feeling. Such ill-proportioned 'knowledge puffeth up.' If we embark in these inquiries, from a curious desire of prying into futurity, from an 'ambition to know the times or the seasons which the Father hath put in his own power,' or from a wish to distinguish ourselves among our fellow-Christians, we may be assured that we are in a sinful state of mind, and that the divine blessing will

not descend upon our occupation. If even we had the very gift itself 'of prophecy, and understood all mysteries and all knowledge,—and had not charity, we should be nothing' that is good and valuable in the divine estimation. 'Covet earnestly,' says the apostle, 'the best gifts: and yet I show unto you a more excellent way.' Let us, then, seek to combine all other studies with a holy, humble, and devout state of mind and action. Let us 'grow in the grace and knowledge of our Lord Jesus Christ.' Let us strive to become more deeply acquainted with the doctrines, the practical applications, and the *fulfilled* prophecies of the divine word, respecting his person, his work, and his free salvation. Let us seek to have our hearts more enlarged and filled with the purest principles of faith and piety and active usefulness. These will be incomparably greater and more glorious attainments than the most profound study of unfulfilled prophecy, or the most correct acquaintance with the principles upon which it must be interpreted."—pp. 55, 56.

To the Biblical student, the Rules for the Interpretation of Prophecy, laid down by Dr. Smith, will afford a safe and useful directory. They differ from those which were given from Dr. Allix in a former Number, in partaking less of the character of canons or axiomatic propositions, being rather practical directions of a general nature. They are preceded by a brief but extremely valuable historical sketch of the Hebrew inspired prophets, in the order of time in which they flourished. The Rules themselves, which are twelve in number, we deem it unnecessary to transcribe; nor shall we attempt an analysis of a discourse which is itself so truly analytical in its spirit, and which, we doubt not, will soon be in the possession of every intelligent reader who feels an interest in the subject. Under the sixth Rule, the learned writer adverts to the pernicious mistakes into which some professed interpreters have fallen, through a want of historical knowledge, and the practice of arbitrarily misapplying fulfilled prophecies to the history of the Christian Church, the experience of individual believers, or the present state and future destiny of modern nations. "But it may be asked," he proceeds to say, "are we not at liberty to take striking passages of scripture, and apply them to new and important purposes upon a principle of accommodation?"

"Permit me to answer this question by asking another: Are we at liberty to put any meaning upon the word of God, different from *its own* proper, designed, and genuine sense, as ascertained by competent investigation?—I can imagine only one way in which such accommodations can be permitted by a conscientious mind; and that is, the existence of some resemblance or analogy, either in the phraseology or in the sentiment, between the cases proposed. If the analogy be in the former, the citation is merely in the same way in which men often quote a line of poetry, and apply it to any new occasion: yet it should be recollected that, in so applying a fine passage, of Virgil or Milton for instance, we can do no harm; we can lead no man into error by it; the new application is never supposed to have been the original intention of the author. But, since the scriptures are the repository of God's revelation, to which all Christians justly look for the authoritative declarations of eternal truth and religious obligation, it is evidently a far more serious matter for us to quote scriptural passages, even in an incidental way. It is almost certain, that most hearers and readers will imagine that the transient citation, or the felicitous allusion, is mentioned *as evidence* in the particular respect for which it is adduced. To say the least, therefore, we ought not to indulge in this practice without taking especial care to guard against being misapprehended.

"In the other case supposed, that of an analogy of sentiment, I humbly conceive that there is a perfectly safe and legitimate way in which we may proceed. Perhaps there are not in scripture any recitals of fact, or traits of character, or precepts or other declarations given under specific circumstances, which, on due consideration, are not most truly to be regarded as *Cases of some GENERAL Principle*; particular instances under some one great class of doctrinal truth, or moral reasoning, or the conduct of the divine dispensations. We can, therefore, from the particular instance, ascend to the general principle; and, that principle being established by its own evidence, we can bring it down to any new case which appears to fall within its range.

"For example: we may take Isaiah xxxiii. 14, 'The sinners in Zion are afraid, fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' The connexion refers to the deliverance of the pious Hezekiah and his people, who trusted in God, from their Assyrian invaders and from the machinations of the traitorous and heathenishly-inclined party at home. Against them the judgments of heaven are denounced, in verses 11 and 12, under the frequent figure of 'devouring fire:' and in this passage the detected faction, upon the defeat of their projects and the discovery of their treasons, are described as stricken with terror and despair. Here, then, is a single instance under a general class; and it illustrates a *Principle*, namely, the certainty of Divine Justice in the punishment of the impenitent and hypocritical according to their deserts. This *universal Principle*, therefore, can be educed, confirmed, and enforced, as equally true and equally claiming the regard of mankind, at all times and under all varieties of circumstance. If those enemies to their country had so much reason to be afraid, what dread should possess rebels and traitors against the law and the gospel of God? The prophet immediately proceeds to declare the security of the righteous, in the midst of the judgments which fall upon the wicked: and thus he supplies us with an exemplification of another great principle in the moral government of God, which we can safely apply to the widest extent.—pp. 36, 37.

By an attention to this principle of interpretation, which might seem obvious, were it not, in fact, so generally overlooked, the most extensive practical use of the prophetic writings, may be combined with the most rigid adherence to the genuine meaning which is, 'the mind of the Spirit.' "We can never be under a necessity," remarks Dr. S., "and should never yield to the temptation, to give untrue interpretations of any part of God's most sacred word, in order to have materials for any kind of religious exhortation."

It is remarkable, yet not surprising, that some of the individuals who have indulged themselves the most unreservedly in these untrue applications of the word of God, have been the sticklers for the dogma of a plenary verbal inspiration. The Rabbies counted the letters of the sacred text, and almost worshipped the books of that law, of which they unscrupulously perverted the import.

The Supplementary Notes appended to the Discourse, are replete with valuable critical matter; but we cannot more distinctly allude to their contents, having already exceeded our prescribed limits. This "Discourse," is not, however, to be viewed as belonging to the ephemeral class of publications usually so designated; it is a learned academic prelection.—*Eclectic Review*.

THE SHAME OF THE CROSS.

BY JAMES EDMESTON.

"Lord of my soul! I take thy name,
And bind the glory to my brow;
Exulting in my Master's shame,
And proud his scandal to avow.

"True, neither flames nor racks appear,
Chains bind the dragon to his den;
Yet is there venom in a sneer,
And bitterness in scorn of men.

"The cross I wear not,—as 'tis worn,
Gem-wrought, at feast and masquerade;

Nor on chivalric banners borne,
That flame along the fierce crusade.

"These bear no shame in human eyes,—
Pride claims such trophies for her own;
And 'tis the cross which men despise
That is esteemed by God alone.

"A pure, meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart.—
And this the cross I fain would bear!"

Religious Intelligence.

SYNOD OF OHIO.

To the Editor of the German Reformed Magazine:

DEAR SIR—In your September number for 1829, I observed an editorial remark—"Of the Synod of Ohio we have no information, as it does not stand in immediate connexion with ours."

I do not at present intend to censure the observation as I cannot believe it was intended to injure: But for your satisfaction, and that of the church generally, I will give you the statisticals of that body. The G. R. Synod of Ohio has under her care about 100 Synod congregations, 15 of which are at present vacant. She has in her connexion 14 ordained ministers, one of which is stationed at New Orleans, 1500 miles off. There is but one candidate at this time under our care. This body sends three missionaries yearly, each about two months, to the adjacent states, where their services are in great demand, for many of our dear German brethren have emigrated hence and cry "*come over and help us?*" However weak this body may appear, and feeble her efforts are, in spreading the Gospel, yet I can assure you the brethren belonging thereunto have not been idle; nor their efforts vain. Our church increases in numbers, and in godliness, we trust, yearly: Our churches are well attended; the ordinances of God's house are attended apparently with deep anxiety, and peace and unity exist amongst the ministers and members; which, agreeably to the criterion of our Saviour, is a good characteristic of discipleship—"If ye love one another."

I am very sorry to hear and see the great commotion in the East, especially among our German Brethren. What can be the matter? I fear it is the harbinger of a less harmonious time in the kingdom of Christ. *May the Lord prevent evil, and do his will.*

You will discover that it is our intention and desire to cultivate a friendly intercourse, and keep up a brotherly correspondence with the General Synod; for which purpose you will see from our Minutes, which we have sent your Hon. Body, that we have elected a Corresponding Sec'y. To convince you that the only tie, or bond of unity, between your Synod and ours must be a friendly correspondence, we invite the brethren to visit *Ohio, Indiana, Illinois and Missouri.*

We are too remote to be fairly represented in the General Synod by Delegation; we are as yet too weak and in too needy and indigent a condition to do much for your Institutions; however we are not prepared to call them "good," and then deny them our support.

Yours Respectfully,

DAVID WINTERS, *Corr. Sec'y.*

SOUTH AFRICA-NEW LATTAKOO.

London Missionary Society.—From the subsequent extracts of a letter written by the Missionaries at this remote Station, Mr. Hamilton and Mr. Moffat, it will be seen with pleasure that their patient labors, under many

discouragements, are beginning to receive their reward ; it is dated on the 6th of March.

State of mind in which the Missionaries have labored.—It is with peculiar feelings that we now address you ; for, through the tender mercies of our God, we feel called on to write in a strain rather different to that which has hitherto been the burden of our communications. Thanks be to God for that gracious aid, by which He has ever kept His feeble servants from sinking into despair ! The gracious promises of our Redeemer—His faithfulness and zeal to perform them—His interferences in seasons of affliction and distress—and the prayers of His Church—are topics on which we have often dwelt, and which have proved a reviving cordial to our desponding souls. We know that you have always been fellow-sufferers with us ; and so deeply were we convinced of this, that sometimes, after re-perusing the statement of facts which we had given relative to the Mission, it was with extreme reluctance that we sent them off to tell their tale of woe. We have always felt great diffidence in noticing those changes which to some might appear flattering, lest we should be found to glory in that in which we had really no cause to glory. Whenever a gleam of hope darted on our prospects, we have rejoiced, but it has been with trembling ; having but too soon learned, that, according to our joy, so was our sorrow.

Powerful Influence of Divine Grace upon many Natives.—From these preliminary remarks, we trust that you will not be induced to expect more than what we are now about to communicate. From former Letters you would learn, that, for nearly the last twelve months, the attendance of the Natives on Divine Service continued imperceptibly to increase ; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our Congregations also began to assume that decorum and solemnity, which we were wont to behold in our Native Land : whether this arose from respect to their Teachers or the force of truth, we were, for a time, at a loss to know.

A few months ago, we saw, for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general, and in individuals too, the least expected ; till it became demonstrative that the Divine Blessing was poured out on the Word of Grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking Heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (Natives), the most sedate in the Station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition : one of these was a Chief of the Bashutas, a tribe, which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs, who had removed to the Station for no other purpose but to get his children educated and to acquire for himself the knowledge of writing, was soon afterwards roused to a sense of his awful state by nature. Being able to read, and possessing a tolerably-extensive knowledge of Divine Things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago he became a candidate for baptism : last

Sabbath, he and his three children were publicly baptized : the scene was very impressive : our Meeting-House was, as usual, too small for the Congregation : it was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot, Younker Swartboy, who was with Mr. Campbell on his first visit, and a Mochuan who had apostatized when at the old station, saw the enormity of their guilt, and were cut to the heart : Younker Swartboy, in particular, for a time seemed inconsolable.

On Monday last we held our Missionary Prayer-Meeting : the attendance was great, and the whole presented a most affecting scene. Many, notwithstanding every remonstrance, were unable to restrain their feelings, and wept aloud ; so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of His presence and blessing.

These things are not confined within the walls of the Sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time are waiting at our houses, for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer and weeping. Many hold Prayer-Meetings from house to house, and occasionally to a very late hour ; and often, before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that, before the bell was rung, the half of the Congregation was assembled at the doors.

The experience of those who are just emerging from Heathenish Gloom is, of course, very simple, and great discrimination on our part is necessary on receiving members into the Church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state : a young man of volatile disposition came and stated that he knew and felt that all was wrong with him, but what was the matter, he could not explain. One man said that he had seen for some time past that he must be the greatest sinner ; for every Sermon applied to him, and brought to his mind sins which he thought he had forever forgotten : While conversing with the Bashuta Chief, he remarked, with great feeling, that when he reflected on his past life and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the Old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. Moffat would point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the working of the Spirit of God. Among those under spiritual concern, there are Batlapis, Barolongs, Mantatees (Bakuens), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

Reflecting on what has taken place, we cannot but feel a lively sense

of the goodness of our God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work ; but we look by faith and prayer to Him, who giveth liberally and upbraideth not. We lay our account with disappointments. Satan our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground : but the Lord Omnipotent reigneth!—*Theol. Repertory.*

THE INDIANS.

MEETING IN BEHALF OF THE INDIANS.—We know not when we have attended a more delightful meeting than that held last evening at the Masonic Hall, to consider the present circumstances of the Southern and South-Western Indians. The occasion attracted a numerous audience, and the exercises throughout were of the most interesting character. Col. JOHN TRUMBULL having been called to the Chair, and the Hon. Peter Sharpe and Dr. John Torrey appointed Secretaries,—the meeting was addressed by Hugh Maxwell, Esq. the late District Attorney, in a style of eloquence which drew forth repeated bursts of applause. A Memorial to Congress was then read by Joseph Blunt, Esq. It is too long to be inserted here,—but we subjoin the closing paragraph :—

“By the solemn nature of every treaty, negotiated by our national authority ;—by the tender recollections of our ancestors, who sought a resting place in this western continent, from the oppression of unjust and arbitrary governments ;—by the unsullied glory of Washington, the Father of his country, who, with his fellow patriots, in the infancy of our national government, gave the most deliberate assurances to the red men of the forest, that the general government should extend to them a truly paternal care, and that the engagements of the government with the Indians should be honorably fulfilled, according to the understanding of the parties ;—by a regard to the reputation of our public agents, who, during a period of forty years, have ratified documents of precisely the same character, purporting to be national treaties, but now threatened to be cancelled ;—by that sympathy with the weak and defenceless, which spontaneously arises in every generous and honorable mind ; by that abhorrence which every upright legislator will feel at the suggestion of measures, that rest upon brute force, and disregard the claims of justice ;—by the dread of incurring reproach from the wise and good, in remote countries and distant ages ;—and above all, by the apprehension of Divine displeasure, which will not fail to punish a nation, that, unmindful of its engagements, and swayed by motives of temporary interest and narrow policy, disregard the cries of the oppressed and the sufferings of the helpless ;—by all these considerations, your memorialists intreat your honorable body to interpose and save the Cherokees from such injustice and oppression, as can hardly fail of accomplishing their ruin, and of bringing opprobrium and perpetual shame upon our country.”

The Chairman having now announced that the meeting was open for further discussion, M. C. Patterson, Esq. supported the principles of the Memorial in an animated address, and was followed by Hiram Ketchum, Esq. who acquitted himself with equal honor. All these speeches are too good to be lost, and we had taken copious notes, with the intention of writing them out for the benefit of the public, but we find that we cannot do them justice, and are therefore disposed to omit them altogether. At the close of the meeting it was resolved *unanimously*, that the Memorial just read, be signed by the Chairman and Secretaries, and transmitted to both Houses of Congress. Also

Resolved, That it be recommended to our fellow-citizens in different parts of the country, to petition Congress on behalf of the Cherokee and other southern tribes of Indians, that they may be sustained in the undisturbed enjoyment of their national and social rights, and that the honor and good faith of this nation may be preserved.

New York Mercury.

INTERESTING EXTRACTS.

From a letter dated Ai-ik-hunnah, Choctaw Nation, Oct. 17. 1829.

As to the religious prospects in the Choctaw nation—I must say, they are such as lay claim to every grateful emotion of the soul. Although it becomes all who write or state any thing respecting a revival of religion, while it is in progress, to do it with caution, for obvious reasons; yet I do conceive, that it belongs to the Christian public, to be made acquainted with certain facts relative to a mission which has been so long supported by their contributions and their prayers.

Very great indeed has been the moral improvement of this people within one year past. Previous to this, scarcely ten righteous or praying Indians could be found among the 20,000 of the tribe. But now, there are, without doubt, more than two thousand who call upon the name of the Lord Jesus in prayer. We would not say that so many give evidence of piety; but we do say, many more than this number have been induced from motives surely best known to God, to express by a significant act, their desire, and determination to seek the salvation of their souls.

We feel it to be our duty to proceed cautiously in admitting persons to the communion of the church; and I believe that our Methodist brethren do not admit them, till after some months trial. We have however received about 50 Choctaws, and many more are candidates for admission at our communion season next month. I do not know how many are received into full fellowship with the Methodist church; but think there are more than 200.

Heathen songs are exchanged for Zion's, by many hundreds of this dear people. The voice of prayer is heard as it were in almost every direction: I mean in those parts of the nation which have been most favoured with the special influences of the Spirit. Family worship, and social prayer meetings are very generally observed among the awakened—at least so far as my knowledge extends. The Sabbath has become a delight to many who till lately knew not its blest return, or else counted it a burden.

Oh how highly have this people been favoured of God within a few months past! He has raised up for them able and pious Chiefs—who, with the 'National Committee,' have enacted wholesome laws, which are strictly enforced as occasion requires. He has bestowed upon multitudes as above mentioned, that unspeakable gift of the Spirit, which, the world combined could not afford a solitary individual.

The inquiry is suggested, if the God of the universe delights thus to honour the poor Indians, how ought we, as a Christian nation to deal with them? Oh let us beware, lest, in touching them harshly we touch the apple of His eye. Finally, let no one conclude the work is done. True, parts of the field are ripe, and the harvest is begun; but if left—how soon all is lost.

Yours in the Lord,

LORING S. WILLIAMS.

Extract of a letter from the Rev. M. Jewell, to the Editor of this paper, dated

EMMAUS, DECEMBER 1, 1829.

We have abundant evidence that the Gospel is still making progress among this people: It is truly a time of rejoicing with us, but we have to rejoice with trembling. In my late journey to the northwest part of the nation, I had the opportunity of witnessing the state of feeling at several places, and in many it was truly pleasing; but in

others again, there was much opposition, and that opposition apparently becoming more and more violent. At Elliott, there is a good degree of attention; the brethren there informed me that of late a goodly number had taken the anxious seat, and from my knowledge of the people there, I should calculate on more genuineness of feeling among them, than in some other parts of the nation. I was present at a meeting among them, and saw much to rejoice the heart of the real child of God.

At Ai-ik-hun-na, Hebron, Yok-nok-cha-ya, appearances were of an interesting character. At a meeting held nearly in the centre between the two last mentioned stations, which commenced on the 13th of November, twenty-eight more of these dear children of the forest subscribed with their own right hands to be the Lord's forever. This was at the time of the meeting of the Synod at Mayhew, and many of the members attended; from some of whom you will doubtless learn more of the particulars. I trust that the meeting of the Synod in the nation, will have a salutary influence on the cause of Christ in this wilderness. But it does appear that the adversary of souls has enlisted his whole forces against the few people at this critical moment. I have neither time nor patience to enter into particulars on this subject. It really astonishes me that good men, like many of those who constitute the Indian Board, recently formed in New York, should be engaged, either directly or indirectly, in the removal of the Indians over the Mississippi. They must in some way (I think,) have been deceived respecting their real situation here, and also what it would be there; perhaps they are disposed to believe, what has been so often reported, that the great body of the Indians are disposed to remove; in regard to the Choctaws I think that statement entirely without foundation. The machinations of the adversary, which I spoke of above, are the various plans laid by the opposing party in the nation to stop the work; every adverse circumstance in those affairs is attributed to the people's having embraced the Gospel, and it is astonishing what ideas they can originate, and impose on the credulous multitude. The Lord only can save this poor people from destruction. We do hope that the people of God will not cease to pray for them, for the effectual fervent prayer of the righteous man availeth much."—*Southern Rel. Telegraph.*



REVIVAL AT OCCOQUON.

The good which may be done by the instrumentality of a Christian, who is placed among a people destitute of the ordinances of religion.

The Rev. Mr. WALTON, under date of December 29, 1829, after giving the address of a gentleman, a subscriber to this paper, writes as follows:

"How much soever you may be gratified by receiving the name of a new subscriber, you will be still more gratified to learn that there has been a revival of religion at the place where he resides. Such is the fact with regard to the little village of Occoquon. True, it will not bear a comparison with many other revivals which have been reported, in regard to its extent; but still, it is a revival, and I have no doubt there has been joy in heaven on account of it. Two years ago the individual whose name is mentioned above, was among that class of men called skeptics or infidels. At that time he resided in Alexandria and by a singular Providence was brought to the 2nd Presbyterian church to hear a discourse from a text, which had been assigned to the Pastor by one of the same class, for a purpose which may easily be conjectured. Mr. M. is one of nine or ten persons whose conversion may be traced back to that discourse as the instrument! After becoming a member of the church with his whole family, he removed to Occoquon. There was no regular preaching at the place. They seldom had an opportunity of hearing a sermon from a minister of any denomination. In this state of things, Mr. M. instead of sitting down in despondence, determined, by the blessing of God, that something must be done for the souls that were perishing around him. Accordingly he commenced a Sabbath school in his own house. The effort was prospered from the beginning. From 12 scholars, the school increased until the number amounted to upwards of 40. The revival originated, I believe, in this school. Seeing the attention which had been excited to the subject of religion, and the anxiety which many evinced to hear the gospel preached, Mr. M. spared no pains to get that desire satisfied. He obtained one and another and another to preach and to hold religious meetings at the place, generally in his own house, for the want of a more convenient one, until the number who appear to have come out on the Lord's side, amounted to twelve. A young licentiate from the Union Seminary, who was passing by at a critical time, was induced to tarry several weeks with them, and

his labors were much blessed, not only to them, but to his own soul.—A small church will soon be organized there, and an effort is now making to obtain funds to erect a building which will serve for the sabbath school and for a place of worship.—*Southern Religious Telegraph.*

AMERICAN TEMPERANCE SOCIETY.

The third annual meeting of this Society was held on Wednesday at the Masonic Hall. In the absence of the President, the chair was taken by V. S. Wilder, Esq. of Bolton, Mass. who expressed his thanks to that benignant Providence which had watched over their humble efforts during the past year, and enabled them to convene once more under circumstances the most auspicious and encouraging. He then called upon Dr. McMurray to address the throne of grace. Extracts from the annual Report were read by Mr. Hooker, Assistant Secretary of the Society. It appeared from this document, that while the last annual Report recorded the existence of but four State Societies, (in addition to the Massachusetts Society for the Suppression of Intemperance, and the Pennsylvania Society for discouraging the use of Ardent Spirits,) the number is now increased to eleven: and in three other States arrangements are making to form such Societies during the ensuing winter. The number of county, town, and other secondary Societies recorded in the former Report, was 222: it is now known to be upwards of 1000. The whole number of members in these Societies is believed to be not less than 100,000. Nearly all of them are formed on the principle of *entire abstinence.*

More than 700 reformatons of habitual drunkards have come to the knowledge of the Committee during the past year, and the stoppage of more than 50 Distilleries,—some of them from principle, and some from necessity. A Distillery in one of the Middle States, being part of the effects of a bankrupt, was offered for sale at auction, together with a few acres of valuable land. On the day of sale, not a bid was made. The assignees set it down as a total loss, and reported it so to the creditors, declaring that the Temperance Societies had ruined the property.—A French gentleman afterwards applied for the farm, and was asked to negotiate for the whole estate. "No," said he, "not for the Distillery; I don't want that; I don't want to be ruin'd." A distiller in the same State, on giving up the business from conscientious scruples, said "If the Devil wants any more whiskey, he may make it himself, for all me."

A decrease of sales is reported from some towns in almost every State and Territory in the Union,—varying from *one quarter to nine-tenths.* In a few places the sale is *entirely discontinued.* The following facts, illustrating this point, were mentioned in the Report:

A merchant in one of our principal towns to his correspondent, says "It is not in our power to give you a very near estimate of the quantity of liquor, and the kind you mention, we can probably dispose of, from the fact that the 'cold water society' rage to such an extent in this vicinity, at present, that our sales in former years would be no guide to form an estimate for the season. The sales of all descriptions of liquors have fallen off at least *three-fourths.*"

"One of the partners of an importing house in the city of —," says a correspondent, "one day called on the factor of a house in France, which had sent, for several years, 500 pipes of brandy to this country, and applied for a freight of brandy from a French port home. 'I don't know,' said the factor, 'I'll tell you next week.' A few days after, the factor called upon the applicants for the freight, and said, 'I can't engage a cargo; I have been round to several merchants, and no one will promise to take any part of the cargo. I don't know what it all means.' They replied, 'you need not fear to risque 200 or 300 pipes.' 'No, no,' said he, 'I will not risque it. I don't know what it all means. I returned from —, yesterday; I sat down to dinner with 60 gentlemen, and 52 drank nothing but *cold water*, and I wont risque it.'

The Report states that more than 400 dealers, either by wholesale or retail, have relinquished the trade in ardent spirits from a conviction that it was wrong to continue the traffic. More than 50 battalions, regiments, and smaller military bodies, have, during the year, taken orders for the disuse of ardent spirits on their days of parade and drill. A single town in Vermont has saved \$8,400 by temperance during the same period, and the State of New Hampshire is calculated to have saved more than \$100,000.

These and other animating facts which were presented, excited a lively interest in the minds of the crowded assembly, which was increased by the addresses of Drs. Cox and Milnor, Rev. J. Leavitt, and Mr. Edwards, of Andover, Mass. one of the Society's General Agents. At the close of the meeting a collection was taken up, amounting to ninety dollars.—*New York Mercury.*

EDUCATION IN GREECE.

In the ship *Circassian*, which sailed yesterday for Smyrna, went passengers the Rev. Josiah Brewer and lady, accompanied by Miss Mary Reynolds, of New Haven, and Master Stephen Field, of Stockbridge, Mass. a brother of Mrs. B. They are destined for the island of Syra, (Greece,) where Mr. B. is already advantageously known, having established, during his former residence there, and for some time conducted a flourishing school, which has since been under the care of Dr. Kofek, of England. It is the object of Mr. Brewer, and the two ladies, to promote, by every means in their power, the general cause of education in Greece, and particularly the *education of females*. The opportunities of usefulness which present themselves in this department of labor, are surprisingly great, and we rejoice that the corps already in the field is to be strengthened by so respectable a reinforcement. It is a part of Mr. Brewer's plan, through the aid of some benevolent individuals in this country, to establish a press at Syra, and publish a newspaper, which shall be devoted alike to the interests of commerce and the moral welfare of the country. Master Stephen goes out at the charge of his friends, to acquire a knowledge of modern Greek and other Mediterranean languages;—the remaining individuals are under the patronage of the Ladies Greek Association of New Haven. Mr. Brewer, we understand, would be willing to receive into his family a few other lads from America, should any wish to avail themselves of so favorable an opportunity to become acquainted with the languages of the south of Europe.—*New York Journal of Commerce*.



In the brig *Hope*, arrived at Salem, from the Mediterranean, came passenger Mr. Rufus Anderson, Assistant Secretary of the American Board. By the same conveyance we have a letter from Malta, dated Sept. 12th. The following is an extract:—

"I presume the people in our country wonder why the press here is burdened by a censorship. The reason is, that the Treaty by which the English hold these islands, obliges them not to interfere with the religion of the country; and an uproar would doubtless be made if a contrary course were pursued. All foreign books are distributed without restraint, and permission has recently been obtained to circulate freely books printed here in Modern Greek. The British and Foreign Bible Society have proposed to Mr. Goodell to oversee the printing of the Turkish New Testament in the Armenian character, at the American press in this city."

Speaking of the marriage of Mr. King, who is under the patronage of the New York Ladies Greek Committee, to Miss Anna Aspasia Mengous, by Mr. Anderson, at Tinos, the writer says, "Tinos is a place of more superstition than almost any other in Greece, being a resort of pilgrimages, or something of that sort,—and some apprehension was entertained of the impression which the marriage of a *priest* to a member of the Greek church by a Protestant clergyman, would make upon the minds of the people. But no objection was made from any quarter before the ceremony took place, and on the next morning the Greek Priest sent them a pair of beautiful doves, as an emblem of the happiness which he wished them to enjoy. He afterwards called to present his compliments and leave his blessing. Mr. King is about to open a Ladies' School at Tinos for ancient Greek, which will be taught by Mrs. K."—*New York Mercury*.



DEATH OF DR. MASON.

It becomes our painful duty to announce the decease of the Rev. JOHN M. MASON, D. D. one of the most celebrated divines of the age. He died on Sunday morning, at the residence of his son in Fourth street. For several years past Dr. Mason had been unable to prosecute his public labors, on account of his years and increasing infirmities,—but he will long be remembered for his eloquent and thrilling discourses, some of which will bear a comparison with the best efforts of Chalmers, Davies, and Saurin. Since the first of September, our city has been deprived of three of its most valuable ministers by death—Bruen, Gunn, and Mason.—*New York Mercury*.

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MEMOIRS OF CALVIN.

JOHN CALVIN, was born July 10th, 1509, at Noyon, in Picardy. The name of his father was Gerard, who was neither distinguished by affluence or learning; but by his judicious, prudent, and upright conduct, he obtained, as he merited, the patronage of the Montmor family in Picardy. Calvin was educated, in early life, under their roof, and afterwards, with them, studied some subsequent years at the College de la Marche, in Paris, under the tuition of Marturin Cordier, for whose learned and pious instructions he entertained the most sincere and grateful recollections. From the College de la Marche, he proceeded to that of Montaigne; and whilst he advanced in the attainment of profound knowledge, he became increasingly pious. His father, accurately estimating his talents, and wisely attending to the peculiar habits of his mind, obtained for him, when only twenty years of age, the rectory of Pont L'Eveque, at Noyon, and a benefice in the cathedral church. For some reason, however, which it appears impossible accurately to ascertain, Calvin afterwards directed the energies of his mind to the study of the law, at Orleans, under the direction of the celebrated civilian Pierre de L'Etoile, and attained a proficiency in the science, which astonished his contemporaries, and illuminated posterity. The death of his father compelled his return to Noyon, and for a short time retarded his studies. But revisiting Paris, he again renewed them; and at the age of twenty-four, published his Commentary on the celebrated work of Seneca on Clemency. Calvin had already discovered the absurdities of popery; had freely written on them to his friends; and by his intimacy with Nicholas Cop, who about this time was summoned before the French court, for having exposed the errors of the national religion, and compelled to flee to Basil, had raised many suspicions against him, and his flight also became necessary. The revival of letters, and the exertions of LUTHER and MELANCTHON, two celebrated reformers, combined at this æra to encourage a disposition which prevailed, to investigate the doctrines of the Church of Rome, and assisted in effecting a reformation, which all wise men must applaud, and at which all good men must rejoice. From Paris and

the Queen of Navarre, Calvin directed his footsteps to Xaintonge, and in its retirements pursued his studies in theology ; composed some formularies, to be used as homilies ; and, above all, grew in personal holiness, and thus prepared his mind for his future labours in the cause of truth. Calvin then visited Nerac ; resided some time with Jacques le Fevre d'Estaples, who was formerly the instructor of the offspring of Francis I. ; and then revisited Paris. In the succeeding year, Francis I. determined, if possible, to extinguish the spark of reformation in Paris ; directed not merely the torture, but the death, of many eminent and pious individuals of both sexes, for their antipathy to a church which they considered as idolatrous, and to rites and ceremonies, which they regarded as superstitious. From such scenes the mind of Calvin revolted.—From such a church he was determined to separate. He therefore published "*La Psychopannyschie*," or a refutation of the doctrine, that the souls of the just sleep till the general resurrection ;—and he then fled the kingdom. He retired to Basil, and devoted, with Simon Grineer, much time to the study of Hebrew.

The apology made by Francis I. for the persecution of the reformed, and which was, that they were bad citizens, disobedient subjects, and clamorous anabaptists, at this time excited the holy displeasure of Calvin, and he published his "*Christian Institutes*," dedicating them to Francis. In Italy, about the same period, the principles of the reformation began to dawn ; and the reformer, beholding, with the purest satisfaction, the first beams of a clearer light, hastened to that country ; and, aided by the wise and accomplished daughter of Louis the Twelfth, the Duchess de Ferrara, he assisted in promoting the spread of the protestant faith. At the town of PIEDMONT, he ventured publicly to preach the doctrines of the reformation ; but, in the commencement of the year 1536, he was compelled to quit this scene of his labours. In the autumn of the same year he visited Geneva ; was prevailed on by FAREL and PIERRE VIRET, to settle there ; and immediately commenced the arduous duties of a reformed christian minister in the consistory.* In Geneva the protestant religion had much spread, and that city had contracted a close alliance with Bern ; but the state of morals was very low, and therefore, whilst the talents of Calvin commanded respect, his austerity and sanctity were reprobated or ridiculed. Calvin was accused of Arianism, but the charge he refuted. He opposed the re-establishment of superstitious ceremonies and feasts, but himself and his two friends, Farel and Viret, were hated by the catholics and were ultimately banished from Geneva. At Strasburg, he however found a shelter from the storm of persecution ; and, aided by EUCER, he was appointed professor of theology, and pastor of a French church. Though banished from Geneva, he cherished for its inhabitants a christian regard ; he frequently addressed them by letters ; he wrote an admirable reply to a publication, by Cardinal Sadolet, which was calculated, by the falsity of its reasonings, (though disguised by ability and ingenuity) to shake the faith of the reformed. He directed the energies of his mind to the conversion of all schismatics ; and he

*Calvin positively declined the invitation until Farel addressed him in the following terms—"You have not any other pretext to refuse me, than the attachment which you profess for your studies ; but I warn you in the name of Almighty God, that if you do not share with me in the holy work in which I am engaged, he will not bless your designs, since you prefer your repose to Jesus Christ."

republished his "Christian Institutes." In 1540 he was invited to return to Geneva. He at first declined; but at length, solicited by two councils, and by the ministers and inhabitants of the city, he quitted Strasburg in the spring of 1541, with an understanding that he should speedily return; and was received with transport at Geneva. Active and energetic, zealous and persevering, Calvin instantly commenced the work of reformation. The ecclesiastical laws he assisted in revising; the ordinances he altered; and before the year had closed, this work of usefulness was accomplished, and approved by a general council. Those laws were as efficient and salutary, as they were wise and equitable. At this time he wrote a church catechism, which was translated into various languages, and met general and just approbation. He also published a "Commentary on the Epistle to Titus," and dedicated it to his old friends Viret and Farel. He preached nearly every day; he lectured very frequently in theology; he presided at meetings; instructed churches; and defended the protestant faith in works celebrated for their perspicuity and genius. Nor was he less active in his duties as a citizen, than as a theologian, or a minister of Jesus Christ. In 1543, he composed a Liturgy for the church at Geneva. He also wrote a work on the necessity for a Reformation in the Church, and exposed the absurdities of a frivolous translation of the Bible, by Castalio, in the compilation of which, fancy had been consulted at the expense of truth, and sound instead of sense.* The enemies to the reformation were numerous and potent when combined, but singly they were nothing. The truth of this remark was felt by Calvin; and he therefore refuted the various works of their enemies as they appeared. Thus he answered Albert Pighius.

But his efforts were not all controversial. He established, at Geneva, a seminary for the education of pious young men in the protestant faith, who, by their future ministrations, should extend the borders of the true church; and in that great work of usefulness he was assisted by the celebrated BEZA. At that time, also, the Waldenses, inhabiting Cabriers and other places, who were persecuted by order of the Parliament of Aquitaine, and who fled to Geneva, found in Calvin a sincere and zealous friend. He vindicated their cause in public, and in private relieved their necessities. In the year 1546, the efforts of Calvin were various though painful. Charles the Fifth, who was a determined enemy to the protestant religion, had alarmed some by his threats, and corrupted others by his promises. Calvin exerted himself to counteract all his efforts. But this was not all. Whilst some were lukewarm at Geneva, others were additionally profligate. To convert and convince them he labored with incessant anxiety, though with but inadequate success. In 1547, whilst Germany was the scene of war, and France the theatre of persecution, Calvin wrote his "L'Antidote," being a controversial work on the doctrine of the first seven sections of the Council of Trent, and also "a warning letter to the church of Rouen," against the doctrines of a monk who taught the gnostic and antinomian heresies. In the same year he also continued his pastoral duties, and proceeded in the composition of his

* In this translation "he attempted to make the ancient Hebrew writers speak in the language of Cicero, and even attempted to make them sometimes breath the tender verses of Ovid: this version Calvin highly blamed, as well as several sentiments which it contained."—*Mackenzie's Memoirs*.

“Commentaries on Paul’s Epistles.” In 1548, Beza retired to Geneva, and, with Calvin, formed future plans of yet more extended and important usefulness. Calvin accompanied by Farel in the following year, visited the Swiss churches; and he wrote two very able and learned letters to Socinus, the founder of the sect called Socinians. In 1550, he assisted yet further in the work of reformation, by obtaining the direction of the consistory at Geneva, for the communication of private as well as public religious instruction to its inhabitants, and for a total disregard by every one of all feast and saint days. The next year was less favorable to the peace of Calvin. A controversy on the doctrine of predestination agitated the church; the enemies of Calvin misrepresented his sentiments, and endeavored to excite a general antipathy, not merely to his doctrines, but also to his person. But providence rendered their attempts abortive.

Calvin is accused of having, at this time, acted with a tyrannical and persecuting spirit towards the infidel SERVETUS. With him Calvin was once intimate, and also corresponded. Servetus, by the impiety of his conduct and publications, especially by his “*Restitutio Christianismi*,” attracted the attention of the pope, and the persecuting cardinal Tournon. It is stated that Calvin declared, “If that heretic (Servetus) came to Geneva, he would take care that he should be capitally punished.” But this statement his friends confidently deny; and reply that he persuaded Servetus not to visit Geneva; that he disapproved of all religious persecution; that he could, if he had thought proper, for three years before Servetus was so punished, have exposed him to his enemies, but which he would not do; and that Calvin, in his writings, declares, that with his original imprisonment and prosecution he was not at all implicated. But it cannot, however, be denied that it was at the instigation of Calvin he was prosecuted, as his secretary was his accuser at Geneva, and exhibited articles against him. By the council of Geneva, Servetus was condemned to be burned to death, and on the 27th of October the punishment was inflicted. The impropriety of that punishment is admitted by all the friends of civil and religious liberty, and the apologists for Calvin alike condemn it. But they contend, and with seeming propriety, that it was consonant with the spirit of the age, with the laws of Geneva, and with even the opinions of many of the great and even good men who then lived.*

About this time Calvin was much affected by the persecution of his friend and fellow-laborer Farel for having condemned the immorality of the Genevese; and was almost incessantly occupied in acts of kindness to the persecuted protestants, who, on the death of Edward, King of England, had been compelled to quit the country. He was also engaged in writing his “*Commentary on the Gospel of St. John*.” Nor could the spirit of bigotry and persecution, which prevailed in England, fail of

* The doctrine of non-toleration, which obtained in the sixteenth century, among some protestants, was that pernicious error which they had imbibed in the Church of Rome; and, I believe, I can say, without doing any injury to that church, that she is in a great measure, answerable for the execution of Servetus. If the Roman Catholics had never put any person to death for the sake of religion, I dare say that Servetus had never been condemned to die in any Protestant city. Let us remember, that Calvin and all the magistrates of Geneva, in the year 1553, were born, and bred up in the church of Rome: this is the best apology that can be made for them.—*Biographia Evangelica*, Vol. II. p. 42.

attracting his attention. He communicated with the sufferers, both in England and France, and was indefatigable in rooting up all heresies which then disturbed the peace of the church. Towards the close of the year Calvin visited Franckfort for the purpose of terminating the controversy as to the Lord's supper, which had been so long agitated. He returned to Geneva much indisposed, but devoted his time to writing his "Commentary on the Psalms;" and by active, energetic, and successful exertions, through the medium of German ambassadors, on behalf of the Protestants at Paris, who, in that year (1555) were unjustly and inhumanly persecuted. At this time a sect called the Tritheists, headed by Gentilis, and who believed that God consisted not merely of three distinct persons, but also of three distinct essences, was revived; and Calvin directed his attention to a refutation of the system. In the succeeding year he proposed the establishment of a college at Geneva, for the education of youth; and in three years his wishes were accomplished, and himself was elected to the situation of professor of divinity, jointly with Cladius Pontus. This college afterwards became eminently useful, and was much distinguished for the learned and pious men who emanated from it. In the same and the following year Calvin was presented with the freedom of the city of Geneva; reprinted his "Christian Institutes," as well in French as Latin; prepared for the press his "Commentary on Isaiah;" and combated with success a new heresy which had arisen as to the mediatorial character of Christ. In 1561, Calvin was summoned before the council of Geneva, at the desire of Charles IX. as being an enemy to France and her king. But on examination it appeared, that the only charge which could be established against him, was that of having sent protestant missionaries to that kingdom. Soon afterwards, he published his "Commentary on Daniel," and much interested himself on behalf of the protestants in France, who were then persecuted by the Duke of Guise. In 1562 his health rapidly declined, and he was compelled to restrict his labors to Geneva and his study. But in this and the following year he lectured on the doctrine of the Trinity; completed his "Commentaries on the Books of Moses and Joshua;" and published his celebrated "Answers to the Deputies of the Synod of Lyons." In the year 1564 his health became gradually worse, but yet he insisted on performing as many of his duties as his strength would possibly allow. On the 24th of March he was present at the assembly. On the 27th, he was carried into the council, and delivered before the Seigneurs who were assembled, his farewell address; and on the 2d of April he appeared at church, received from Beza the sacrament of the Lord's supper, and joined in the devotions of the great congregation. To the Syndics, in the ensuing month, he delivered an able and affecting oration; and to the ministers of the town and country, assembled on the occasion in his room, he addressed a pathetic and admirable discourse. This was his last public labor. The remaining moments of his life were dedicated to acts of devotion, until, on May 24, at eight p. m., when he expired.

The grief of the Genevese was inconceivably great. As a citizen, a pastor, a reformer, a father, he was universally regretted, and his memory was embalmed in the tears and sorrows of a wide-spread population. On the succeeding day he was interred, without pomp or ceremony, at a general burial ground called *Plein Palais*; and over his grave the following

beautiful and appropriate inscription, written by BEZA, was placed :

" Romæ ruentis terror ille maximus
 Quem mortuum lugent boni, horrescunt mali
 Ipsa a quo potuit virtutem discere virtus,
 Cur adeo exiguo ignotoque in cespite clausus
 Calvinus lateat, rogas?
 Calvinum assidue comitata modestia vivum,
 Hoc tumultu manibus condidit ipsa suis
 O te beatum cespitem tanto hospite!
 O cui invidere cunctor possint marmora!"

When Calvin died he was only fifty-four years of age. He was of middling stature, with sallow complexion; but his eyes were celebrated for their brilliancy. His habits were regular; his memory excellent; his judgment sound; his manners grave and solemn, but frequently austere. He was sincere, disinterested, and benevolent. The whole human race were his brethren, and he would gladly have benefitted all. His works were published, principally in Latin, and consist of twelve folio volumes. The style of his writings was elegant and chaste, and they contain much of the softest and most persuasive eloquence. The doctrinal sentiments of Calvin were, on many points, peculiar; and on all they were then comparatively novel. They are now, however, adopted by a great part of the reformed churches; although others, whilst they revere his memory, and applaud his zeal, energy, and talents, (devoted as they all were to the best of causes,) yet do not receive some of the doctrines believed in by him, as those revealed in the *New Testament*. Of this great man, catholic as well as protestant writers, in every subsequent age, have spoken in strains of the highest commendation and respect; and Mr. *John Mackenzie* has lately compiled a correct, interesting, and impartial memoir of his life and writings.—*Wilks' Biographical Dictionary*.

THE INFLUENCE OF PIOUS WOMEN.

ST. PETERSBURG, JULY 26, 1829.

One of the most interesting persons among my Christian acquaintance, is Mrs. —; a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion, when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate manner, which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way; yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M—— met with Mrs. —; and after conversing with her a short time, the Princess said, "Are you not an English woman?" She answered "Yes." "Do you ever go

to Chapel?" "No." "Then come along with me," said the Princess: "step into my carriage: I am going, and I will take you thither." She consented; and it may be truly said, that *now* commenced her happiness. Before this period, she was an intelligent, industrious and kind-hearted woman: now she became a religious one. Her labours were transformed into Christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment, and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and when there was a great demand for the Sacred volume in that language, *she actually sold her watch, in order to furnish one hundred Bibles to the poor, at reduced prices.* This was a noble effort in the cause of God; it augured well as to future usefulness; and the expectations which were excited by it have been more than realized.—We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it; we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she has sold more than *One Thousand five hundred Bibles*, and Testaments and Psalters: and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—She furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly-purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the Scriptures, Mrs. — took the Psalter, and read the Psalm which begins with "Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of Eternal Life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of Divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences, "Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?" At these solemn appeals, one woman began to weep, and walked away.—"Stop," said my warm-hearted friend, "stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and hear more about it." The woman returned; and the subject was continued, until the place became a *Bochím*, "a place of weepers;" every one was in tears; and when she arose to come away, they asked her, with much solicitude,

"When will you come to see us again? I am happy to say, she has been to see them again, and has provided them with 50 copies, of the First Book for children; and hundreds of persons in that neighbourhood are now deriving advantages from her visit; some are learning the Alphabet; others are reading the Scriptures, with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into the fruitful field.—*Monthly Extracts of the British and Foreign Bible Society.*

BIBLICAL ILLUSTRATIONS:

Selected from Jowett's "Christian Researches in Syria and the Holy Land, in 1823 and 1824."

PROV. xi. 21.

The expression, "though hand join in hand," may bear a slight correction; conformable both to the original Hebrew, and also to the custom annually prevailing in Syria. The original (*id leid*) simply signifies, *hand to hand*. And this is the custom of persons in the East, when they greet each other, or strike hands, in token of friendship and agreement. They touch their right hands respectively; and then raise them up to their lips and forehead.—This is the universal Eastern courtesy: the English Version, and the devices grounded upon it, give the idea of "hand clasped in hand," which is European, rather than Oriental. The sense, therefore, is—*Though hand meet hand*—intimating, that heart assents to heart in the perpetration of wickedness—"yet shall not the wicked go unpunished."

HOUSE OF THE DEAD.

While walking out, one evening, a few fields' distance from Deir el Kamr, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small solid stone building, apparently a house; very solemnly adding, "*Kabbar beity*," *the sepulchre of our family*. It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance: which, to the eye, are exactly like houses; but which are, in fact, family mansions for the dead.

Perhaps this custom may have been of great antiquity; and may serve to explain some Scripture phrases. The prophet Samuel was buried in his house at Ramah: I Sam. xxv. 1: it could hardly be in his dwelling-house. Joab, also, 1 Kings ii. 34. This is the house, &c. Job xxx. 23. Possibly, likewise, the passages in Prov. ii. 18, 19, and vii. 27, and ix. 18, describing the house of a wanton woman, may have drawn their imagery from this custom.

ISAIAH lii. 2.

The sense of the expressions—"Shake thyself from the dust—arise—sit down, O Jerusalem," is, to an Oriental, extremely natural. Lowth renders—"Arise, ascend thy lofty seat," and quotes Eastern customs to justify the version: but I see no necessity for the alteration, although to English ears it may sound more appropriate. A person of rank in the East often sits down upon the ground, with his attendants about him.

THE SACRED POETRY OF THE EARLY CHRISTIANS.

POETRY and music are intimately related, and are both natural expressions of human thought and feeling. The first efforts of rude nations towards the creation of a literature are poetical in their character. The talk of the Indian orator only requires rhythmical measurement to transform it into poetry, occasionally rising into strains of genuine sublimity. No nation was ever found without its appropriate popular songs, and music, rude or refined, according to the degree of intelligence and cultivation attained; and perhaps a more powerful engine has never been employed to control the feelings and energies of a people. Hence the patriot and the demagogue have alike exhibited the attractions of their country or faction in the stanzas of a popular song, and taught the people to sing it in the streets and by the fireside. The followers of the Lamb, and the advocates of error, have always been accustomed to condense the spirit of their sentiments into psalms and hymns, and enjoin upon their disciples to sing them unceasingly in the public convocation, and in the private hours of devotion. The strains of the poetry, when invested with the coloring of genius, and the tones of the music, when judiciously adapted, always touch a chord, which vibrates to the soul of sensibility. There is a fascination about a well performed piece of music which even a barbarian will feel; and there are strains of Christian psalmody, which possess power to charm the cold ear of infidelity itself. In most consummate wisdom, therefore, did he, who established the religion of the Gospel, ordain poetry and music as an essential part of its services.—Well he knew what was in man, and what was best adapted to make its way to the heart of man, which like a hostile citadel, is often barricadoed against all more direct and less attractive modes of address.

From the Jewish synagogue sacred music very naturally passed over into the Christian sanctuary. Our blessed Lord himself, on that memorable night when he instituted the Sacramental memorial of his dying love, furnished the transition act by concluding the solemnity with a hymn. As the first Christians were drawn from the Synagogue, they naturally brought with them those songs of Zion, which were associated with their earliest recollections, and best feelings, and appropriated them to the services of the new dispensation; at least so far as they deemed them applicable to the circumstances and the wants of Christian worshippers. But to what extent the biblical psalms were adopted in the Christian Church, and what transformations they underwent in the hands of apostles, or of Christian poets in apostolic times, we have no information. At a later period we find them in general use in the Churches, and esteemed by the fathers the most inestimable portion of their religious services. The apostolical canons contain this injunction: "Let another sing the hymns of David, and let the people repeat the concluding lines." "The presiding priest," says Dionysius Areop. "begins the sacred melody of the psalms, the whole ecclesiastical choir accompanying him in the holy psalmody." No other testimony is required to prove, that the Book of Psalms was early used in the Christian Church, and a single extract

will suffice to show the estimation in which it was held. "In the perusal of other books," says Athanasius, "we generally think of the persons of whom they treat, we admire them, and even set them before us for imitation; but in the psalms, every one imagines he reads his own thoughts and emotions, and he is as much affected by them as if they were his own. I believe, also, that a man can find nothing more glorious than these psalms; for they embrace the whole life of man, the affections of his mind, and the emotions of his soul. Whether he seeks repentance and conversion, or suffers in tribulation and temptation, or is undergoing persecution, or has escaped from some ambush, or is filled with sorrow and inquietude, or has experienced any similar affliction, or if he discovers that he grows in holiness, or desires to praise and glorify God, he can select a psalm suited to every occasion, and thus will find that they are written for him." We can hardly conceive it possible that the psalms of David could have been so generally adopted in the Churches, and so highly esteemed by the best of the fathers, unless they had been introduced or sanctioned by the apostles, and inspired teachers.

We have reason to suppose however, that they were not exclusively used, at least in the Gentile Churches; for the apostle distinctly mentions *psalms*, *hymns*, and *spiritual songs*, as known and used among them. Whatever may be the precise meaning of these several terms, or the definite character of the several classes of sacred lyrics indicated by them, it seems hardly probable, that so many appellations would be applied to the Psalms of David, however they might be classified and arranged in the Christian psalm-book. Jerome, it is true, explains them all of different classes of poems in the psalter; calling those pieces *psalms*, which pertain to some moral theme, (*ad ethicum locum pertinent*),—those *hymns*, which exhibit the power and majesty of God, and his works of wonder and grace, to which *hallelujah* is prefixed or appended,—and *spiritual songs* are those which treat of superior beings, and the harmony of the universe. The same opinion substantially has been held also by some modern writers. Another ancient explanation, equally probable and ingenious, may be given. "The *psalm*, properly speaking, is harmoniously sung with an instrumental accompaniment, the psaltery: the *ode* is a musical and harmonious piece, intended only for the voice; and the *hymn* is an elaborate doxology, referring to the blessings we have experienced, or the evils we have committed." Others have reduced the signification to two classes, embracing only psalms and hymns; while Le Clerc applies all the terms to one class. "*Malim ergo dicere, Paulum idem tribus verbis significasse.*"* Still it seems more correspondent to Scriptural usage to consider the term *psalms* here, as meaning the Book of Psalms, as used in Luke xxiv. 44, and equivalent to *Biblos Psalmion*, Luke xx. 42. Acts i. 20, to which the New Testament writers so frequently refer for prophecies, proofs, and illustrations of their facts and doctrines. The word *hymn* is only used in one other passage of the New Testament, in which it describes the act of devotion with which our blessed Saviour closed the services of the Sacramental Supper. It is not known with certainty, but commonly supposed, that he used the Hallel, or great song of praise, usually chanted by the Jews

* Not. Ad. Hammondi N. T. "I would rather say that Paul meant to express the same thing by the three words."

at the close of the paschal service, embracing the six psalms from the 113th to the 118th. It may be proper to remark here, that in the original of this passage (Matt. xxvi. 30, and Mark xiv. 26,) not the substantive *hymnos*, but the participle of the correlative verb, *hymnēantes* is used. The verb is also used in Acts xvi. 25, but is equally indefinite, as it does not determine whether the language of these "praises" or devotions of the prisoners was borrowed from the Scriptures, or from the compositions of their brethren, or was the effusion of their own minds, extemporaneous or previously composed. In the absence of all positive testimony we may conjecture, that the *hymns* spoken of were poetical versions, or illustrations of appropriate passages of Scripture; and the *spiritual songs*, religious odes composed by Christians expressive of the spiritual emotions and experience of believers. It cannot be deemed unreasonable to suppose that even at this early age, as well as at later periods, men of education and genius and piety, employed their talents in the composition of hymns and spiritual odes, which being approved by the apostles, were introduced into the services of the church. It is not probable, however, that any were written under the influence of inspiration; or they would have been preserved with other inspired writings.

That such Scriptural hymns were early composed and used by Christians, we have all the evidence, which specimens of undoubted antiquity can afford. A morning hymn began with these words:

Glory in the highest to God,
And on earth peace,
Among men good-will.*

In another part of the hymn the following lines occur:

O Lamb of God,
O Son of the Father,
Who bearest the sins of the world,
Receive our prayer.

Several distinguished writers, as Heumann, Michaelis, Paulus, Reinhard, &c. have maintained, that Paul's Epistles contain quotations from hymns, in common use when the Apostle wrote. Eph. v. 14, is considered the most decisive case.

Awake, O thou that sleepest,
And arise from the dead
And Christ shall enlighten thee.

It is expressly given by the apostle as a quotation, but without any reference to its author, or origin. To this have been added 1 Tim. iii. 16, and 2 Tim. ii. 11—13. Grotius, and after him many others, have considered the passage in Acts iv. 24—30, as a hymn, rather than a prayer. Augusti calls it the *first Christian psalm*, and gives a poetical version of it. With Michaelis, he supposes it was sung, or rather chanted, according to the custom of the Jews in their synagogues; which the words "they lifted up their voice to God with one accord," not only admit, but

* Chrysostom (Homil. 3, on Coloss.) mentions a hymn ordinarily sung at the communion, beginning with these words.

seem to require ; as they show, that it was not a prayer offered by one, but a hymn sung by all with one accord.

The composition and introduction of hymns, would be more easy in the Gentile Churches, especially among the Greeks and Romans, than among their Jewish brethren. The languages they used were polished and well adapted to poetry ; they possessed more intelligence and education, and consequently, more men competent to such composition. The Hebrew Christians had probably been accustomed from childhood, to consider inspired psalms alone admissible in the worship of the sanctuary, and cherished a holy, and even a superstitious dread of every thing like innovation, or departure from the good old customs of their fathers. In addition to this, the language used in Palestine at that time, would have been a miserable element in which to clothe the warm effusions of devotional feeling ; though the Hebrew psalms might without much difficulty be altered to approximate so nearly to it as to be intelligible. In accordance with this opinion, we find the apostle James admonishing his Hebrew brethren in these terms, "Is any merry, let him *sing psalms*," without mentioning hymns or spiritual songs, as Paul repeatedly does when addressing Gentile Christians.*

In the progress of the Church through successive ages, the character of its psalmody and music will vary with the successive changes of sentiments, manners, and institutions. Each branch of the Church too distinguished from the rest by its peculiar language or dialect, must have its peculiar psalm-book. Hence it would become indispensable, in the founders of the Church, to prepare a system of psalmody in each of the principal seats, or centres of the Church, as Jerusalem, Antioch, Ephesus or Corinth, Rome and Alexandria. Although the Greek was then the universal or learned language, and circles might be found, and perhaps Churches formed in all these places, in which the Greek books and services might be used ; yet where the population spoke a different language, a different psalm-book would be necessary, even more directly necessary, in so far as the public services were concerned, than versions of the Scriptures ; for the preachers, if intelligent, might translate the portions or texts they had occasion to use from Sabbath to Sabbath, but the psalms and hymns must be put into the hands of the choir, or singing members of the Church generally. The apostles would naturally devote the requisite attention to this subject, and employ competent persons in the work, where their own engagements and qualifications did not permit them to perform it. Of this part of their labours, however, no record has reached us.—The first system of Christian psalmody, like the first Gospel, was most probably prepared at Jerusalem, the mother Church, in what is called by the New Testament and early Christian writers, the Hebrew language—a mixture of Hebrew and Aramæan—which was then the vernacular language of Palestine. The psalms of David may have been already in use in this dialect in the synagogue or temple service of the Jews ; and if not, it would be very easy to make the requisite changes of words, and alterations in the forms and declensions. Still greater changes of the same

* James v. 13. We are aware that the "psalms" are not definitely mentioned in the original ; the verb *psalleteo* only being used, which might be applied to a hymn of recent composition as appropriately, as to a psalm of David. Yet as we know that the latter were used, and have no intimation of the use of any other among Hebrew Christians, it seems more natural and just, thus to apply it.

kind, would transfer the psalms into the Chaldaic and Syriac languages. The Arabic, diverging father from the parent stock, would require more considerable changes, but would still offer all the advantages, in facility of translation, of a sister dialect. The possession of these psalms would materially facilitate the composition of new hymns, more appropriate to the character and circumstances of the Christian dispensation, and would naturally create a consciousness of the want of such an addition to their psalmody, and pave the way for its easier introduction. The original formation of a Christian psalm-book, and its successive changes through the Oriental or Shemitish dialects, would constitute an interesting chapter in the annals of the Church; but as we have no positive information on the subject, we shall not indulge conjecture, but proceed to the history of succeeding ages, and gather up the fragments which the fathers have left, as far as opportunity and means will permit.

The early ecclesiastical writers devoted little attention to this subject, except when it was connected with some public events, or heretical opinions. In the Syrian Church, an occasion of this kind was early presented, and we are accordingly favoured with some interesting notices.—There is good reason to believe, that the biblical psalms were introduced and used in the Syrian Church; and the compositions of new psalms and hymns was early undertaken. If the sentiments of the distinguished Ephraim are a just specimen of the prevailing taste, we cannot wonder that much attention should have been paid to this subject. The following eulogium on the Book of Psalms, or rather the singing of psalms, is ascribed to Ephraim by a German writer;* “Psalmody is the repose of the soul, the seal of peace, the bond of friendship, the reconciliation of the divided, the covenant of peace among controvertists. Psalmody calls the angels to our assistance, protects from fear in the night, affords rest in daily labours, protection to children, honour to gray hairs, consolation to the aged, and embellishment to females. Psalmody is heard in the desert, and used in the public services; it instructs the ignorant, and confirms the intelligent; it is the voice of the Church; it illuminates our festivals, and awakens penitential emotions; for it might even draw tears from a stone.” The purity of the Syrian Church was invaded at an early date by the poetical fancies and philosophical speculations of the Gnostics.—Their doctrines were poetry, (“Gnosis ipsa est poesis,”) and their theologians poets; who saw Eons forming and transforming a world of uncreated matter, the stars animated by subordinate deities, (“numina astra,”) holy Eons creating good men, and evil ones creating wicked men, and the Holy Ghost as a mother bearing children.* Their doctrines were made popular, and widely extended by the hymns and odes of Bardesanes, and his son Harmonius, in the latter part of the second century. “Bardesanes,” says Ephraim, his orthodox countryman, “composed hymns, and adapted them to music, and prepared (finxit) psalms, and introduced metres, and arranged words by measure and quantity.—In this way he tendered his poison to the ignorant enveloped in the charms of poetry; for the sick refuse salutary food. He imitated David,

* Schoene, *Geschichts-forschungen*. &c. Vol. II. p. 200.

† Hahn's *Bardesanes*, &c. p. 64. “Quis non claudat aures suas, ne audiat dicentes, Spiritum S. duas filias peperisse.—Jesus tergat os meum! nam iniquo linguam meam, cum illorum arcana retego.” *Hymni Ephraimi*.

that he might be adorned and recommended by similar honours. For this purpose he composed a hundred and fifty psalms." Companies of youth gathered around him, and learned to sing his psalms and accompany them with the harp. Into these psalms he infused his mystic doctrines, and rendered them palatable to the taste of his countrymen, by the charms of novelty, and the embellishments of oriental style. His son Harmonious cultivated the muses with still greater success, and devoted his talents to the promotion of the same heretical cause in which the father was engaged. Having completed his education in Greece, he was enabled to enrich the poetical language of his native country with Grecian measures and imagery; and thus by the sweetness of his melodies, and the richness of his illustrations of the mysterious dogmas of Gnosticism, he surrounded them with no ordinary fascinations. The system took deep hold upon the hearts of the people, and was extensively propagated, and long cherished among them, "so that the Syrian Church was in danger of being overflowed with Gnostic errors through the mighty vehicle of song."

About a century after the age of Bardesanes, Paul of Samosata, Bishop of Antioch, who rejected the divinity and personal dignity of our Saviour, prohibited the use of the psalms sung in honour of Christ, because they were modern and unauthorised compositions,* and introduced at the Easter Festival, hymns to be sung by women to his own honor. Mosheim and Augusti doubt the latter statement, although it rests on the same authority as the former, and deem it more probable that he rejected the modern compositions to replace the Psalms of David. This opinion accords better with the reason assigned by Paul for the change; and he would probably find less difficulty in accommodating or perverting the biblical psalms to his Socinian opinions, than the modern hymns, composed expressly in honour of the Son of God. At a later date we find the council of Ephesus also, though probably for different reasons, prohibiting the use in public worship of psalms written by private individuals, together with all apocryphal books; and enjoining the use of the canonical books of the Old and New Testament alone. This was probably done on account of the errors and heresies, which had been so extensively propagated in the Churches by these attractive instruments. Chrysostom in the Greek Church, and Ephraim in the Syrian, adopted a different mode of contending with these poetically popular heresies. They attacked the adversary with his own weapons, and turned upon him all the power of poetry and eloquence, augmented by the resistless force of truth.

Two hundred years after the age of Bardesanes, appeared the orthodox Ephraim, "the prophet of the Syrians," whose pious spirit was aroused by the prevalence of heretical doctrines, and the popularity of the Gnostic hymns. "As a champion of Christ, he armed himself and declared war against the host of adversaries, and especially against the errors of Bardesanes and his followers. And when he saw that all were captivated with music and singing, and the youth devoted to profane and dishonourable sports and dances, he instituted a choir of virgins, and taught them to sing odes, or hymns on sublime and spiritual subjects—on the nativity of Christ, his baptism, fasting, sufferings, resurrection, ascension, and the other mysteries of his gracious dispensation: he also composed hymns on the martyrs, on repentance, and the state of the dead; and induced the

* Eusob. Hist. Eccl.

virgins of the covenant (*virgines sacrae*,*) to assemble in the Church on all the sacred festivals, and celebrations, or anniversaries of the martyrs, and Lord's days. As a father and choral leader he was always with them, and taught them musical measures, and the laws of modulation until by his efforts he secured the favour and influence of all the citizens (of Edessa) and confounded and dissipated the ranks of the adversaries.† He is said to have borrowed the polish of his armour from the skill of his opponents, the melody of his versification from the mellifluous strains of Harmonius. He also adopted the music or tunes of the popular heresy, and accommodated his measures to them; and thus adorned the salutary truths of the Gospel, in all the charms which genius and taste had thrown around the dogmas of error.‡

Ephraim wrote, besides many prose works, a large number of hymns and odes on a great variety of subjects. We have before us a considerable collection,|| under the name of hymns, although some of them are odes and elegies of considerable length. A few select stanzas may not be unacceptable. We shall not attempt, however, to exhibit the rhythmical form of the verse, but merely give the sense of each line in order, without metre or poetical language, as is generally done in translating Hebrew poetry, to which the short lines and sententious expressions bear some resemblance. A funeral hymn for a deacon begins thus.

Behold our brother is departed
From this abode of woe :
The mild light (of heaven) awaits him :
Let us pray in his departure,
That his guide may be propitious.

He was exemplary in public,
And chaste in private life ;
Tranquillity and peace
He manifested to his brethren :
Beatify him in the mansions above.

His eyes were ever vigilant
In his place before thee,
And wept when he prayed,
And confessed his sins :
May they (his eyes) behold thy grace.

Thou didst count him worthy to be
A minister in thy sanctuary,
To dispense thy body
And thy blood to thy flock :
Feed him with thy lambs.

It may be observed as a peculiarity of this class of the Syriac ode, that each stanza concludes with a doxology, or ejaculation, generally of one

* *Quae virginitatem Deo voverant.* Hahn, &c.

† *Acta S. Ephraimi in Assemani Bibliotheca Orien. T. I.*

‡ *Theodoret, Eccl. Hist. Lib. IV. Cap. 26.*

|| *Hahn's Chrestomathia Syriaca, sive S. Ephraimi Carmina Selecta.*

line, sometimes two or three. A hymn on the mystery of the trinity, is introduced with the following stanzas, of which the whole hymn contains twenty-four.

The standard of truth
Is raised in the Scriptures ;
The blind have forsaken it,
And begun to shoot darts
At the Lord of angels.

The standard is this ;
There is one only Father,
Without division ;
And one only Son
Beyond comprehension.

This standard is plain,
Is exalted in light ;
But opposers have shot
Their arrows by night,
Under cover of darkness.

A large portion of Ephraim's hymns, as might have been expected from the circumstances under which he wrote, are controversial and doctrinal. He may properly be esteemed the author of a new hymn-book ; which was afterwards generally used in the Syrian churches by all parties, the Jacobites, Nestorians, &c. without exception. He thus provided a sweet and salutary antidote to the poison, which had been hereditary among them since the days of Bardesanes and Harmonius ; and rendered the celebrations of the victorious martyrs truly splendid, by his appropriate odes.* (TO BE CONTINUED.)

PREACHING THE GOSPEL.

The Bible contains the whole train of those revelations, which God has condescended to give for the edification of mankind. Every part of the sacred volume is full of truth, and every truth communicated by God is important to man ; for the publication or preaching of this truth is God's appointed mode of dispensing salvation to men. "By the word of God" sinners are regenerated or "born again ;" and by his "truth" converted souls are sanctified and prepared for the work required of them in the world, and for the society and blessedness of heaven. The illustration and application of this system of divine truth is the leading work of the Gospel ministry. To preach the Gospel as the only hope of a lost world—to make "known the things," (the facts, truths, and ordinances,) "that are freely given us of God, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," is the grand object for which Apostles and ministers of every age are appointed of God as a standing order of his church. Hence throughout the New Testament teaching, or

* Theodoret. Hist. Eccl. Lib. 4. Cap. 26.

preaching the Gospel is every where represented as the principal work of a minister, and often in terms calculated to leave the impression that it is his exclusive business.

We preach Christ Jesus as the only name given among men, whereby they can be saved, and in this important work the Apostle Paul is our best example. Inspired by the Holy Spirit, he has taught us the grand outlines of the truth, which our ministrations must exhibit; and guided by the Captain of our salvation, he has left a pattern of ministerial fidelity, which the hand of inspiration has recorded at full length for our imitation. The emotions of humility, and the consciousness of responsibility, which he experienced in view of this dispensation are incidentally developed on various occasions. When first apprised of this appointment, "immediately he conferred not with flesh and blood"—consulted not the dictates of worldly interest or human policy, but devoted himself with all the energies of his nature to the arduous enterprize. Sensible of the importance and difficulty of the work, and anticipating its eternal results, he exclaims on one occasion, "Who is sufficient for these things? Yet he could neither decline the service, nor remit his exertions; "for necessity," he remarks at another time, "is laid upon me; yea, woe is unto me, if I preach not the Gospel." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of christ."—But what are these riches? What is this treasure, which God has given to Apostles and preachers in trust, and commanded them to dispense to all men? If so high a responsibility is involved, the trust itself must be important. In the Apostle's estimation it was evidently the most momentous charge ever committed to the hands of men—the richest treasure ever entrusted to "earthen vessels," and who will suspect him of valuing it too high? Who ever enjoyed better opportunities to ascertain its true value? He calls it the "*Unsearchable riches of Christ*;" and labors in all his preaching, and in all his Epistles to unfold and illustrate it. This treasure is the whole system of grace with its momentous truths, its memorable facts, its cheering promises, and its everlasting glories. Its origin and its end, its grace and its glory centre in the personal character, the offices and the works of the Lord Jesus Christ. His name, his merit, his mediation and influence prevade the whole system, from its first conception in the divine mind, "before the foundation of the world," to its grand consummation when the topstone shall be laid amid the shoutings of grace. The first intimation of mercy given to our fallen race directed the anticipations of men to him as the expected Redeemer. All the sacrifices, types and ceremonies of the patriarchal and mosaic dispensations referred the worshipper to him, as the source of all their efficacy, and the ultimate object of all legitimate hope. His personal character, his mediatorial works, and his prevailing kingdom, constituted the burden of almost every prophets message, and the foundation of the faith of every spiritual child of Abraham.—But to give a just or full view of this subject, we must analyze it, and unfold more particularly its prominent features.

I. To preach the Gospel so as to unfold the unsearchable riches of Christ, is to exhibit the *fulnness* and *perfection* of his *Divine Nature* and *Attributes*, as they are exhibited by the apostle and other inspired writers.

To the Son of God the Attributes, the Titles, and the Works of God are uniformly ascribed by the sacred writers. We may select a few passages as a specimen. "Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it no robbery to be equal with God"—"wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow ; and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father."—"For it pleased the Father, that in him should all fulness dwell."—"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," whence also he will come again "to judge the world in righteousness."—"For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honor the Son even as they honor the Father,"—"For unto the Son he saith, thy throne, O God, is forever and ever ; a scepter of righteousness is the scepter of thy kingdom." We need not multiply quotations. To introduce all the passages in which his divine nature and dignity are mentioned, alluded to, or implied, would be to repeat whole pages of the sacred volume.* The Apostles and sacred writers evidently view'd and represented this as the foundation of the whole system of grace—the origin, the title-deed, the sum and substance of the unsearchable riches of Christ ; and that preacher, who can forget or overlook this, or contemplate it in any other light, than as the mainspring of the whole system, will assuredly build on a different foundation, and in reality preach another Gospel.

II. To preach the Gospel of Christ, fully requires us to unfold the *full Efficacy of his Atoning Blood*. "Without the shedding of blood there is no remission." In the justice of God death was inseparably connected with transgression as its natural and necessary consequence. This was the indispensable requirement of immutable justice, and of the immutable letter of the law, and could admit of no compromise or evasion. Hence offending man must have died inevitably, had not the son of God interposed, and shed his own blood as a ransom for the guilty sinner. "He was wounded for our transgressions ; he was bruised for our iniquities : the chastisement by which our peace is made, was laid upon him, and with his stripes we are healed." "The Lord hath laid upon him the iniquity of us all." "In whom we have redemption through his blood, even the forgiveness of sins." This is uniformly exhibited by the inspired writers as the only medium of reconciliation—the only ground of pardon, and the all-sufficient source of hope and peace. Hence it calls for distinct, prominent, and repeated exhibition by all who would imitate the Apostle in preaching the unsearchable riches of Christ, and avoid the reproach of concealing, or garbling the precious doctrines of the gospel.

III. If we would faithfully preach the Gospel of God our Saviour, we must also hold up the *variety and fulness of his covenant provisions*.

Voluntarily engaged as our substitute and surety, he made and ratified with his own blood the covenant of Grace, in which all requisite blessings, temporal, spiritual, and eternal are provided and confirmed to all his followers. The armory of grace is supplied with every thing requisite to

* See Wynpersse on the Divinity of Christ. *passim*.

make "the man of God perfect, thoroughly furnished unto all good works." These provisions are admirably adapted to the character and condition of mankind, and dispensed under the direction of infinite wisdom according to the peculiar circumstances of every individual case. In Christ are found all the treasures of wisdom and of grace; "for it pleased the Father that in him should all fulness dwell," and "of his fulness have all we received, and grace for grace." Truly the riches of Christ are inexhaustible and unsearchable.

IV. But to complete the estimation of these unsearchable riches of Christ, we must add the *fulness of glory provided for all his followers*.

In his last intercessory prayer, he says: "Father, I will, that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Assured that this would be heard, and his request granted, he addresses this assurance to his disciples. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." "Henceforth," says the Apostle, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also, that love his appearing."

Such is a meagre sketch of the treasures of grace committed to every minister of the Gospel—such are the unsearchable riches of Christ, compared with which, all that the world has been accustomed to call rich or splendid, dwindles into insignificance. By the side of this, the wealth of Croesus would shrink into a scanty pittance; and the gold of Ophir and the mines of Peru would leave their possessors in the vale of poverty.—The imperial purple is but a covering of rags, in comparison with the robe of righteousness, which Jesus gives to his poorest follower; and the brilliant diadem of royalty itself is but the paltry plaything of a child, compared with that crown of glory which the Lord will give at last to all who love his appearing and obey his commandments. O there is a depth and a height in this love of Christ which surpasses all our knowledge, and rises in its own peculiar elevation above all human investigation. The fruits and effects of this amazing love constitute the richest treasures ever bestowed upon the human family. The full communication of these heavenly gifts was made in the preaching of the gospel, "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ." If we contemplate this Gospel in its origin, as flowing from incomprehensible love, and combining in its operation the peculiar perfections and energies of the triune God, according to the proper personal relations of the Deity, and the engagements of the covenant of redemption—if we view it in its salutary influence upon mankind, arresting by an unseen but almighty hand rebellious sinners in their career of transgression, entirely changing their views, feelings and conduct, impelling them by the constraining love of Christ to devote themselves, with all they possess, to the service of God, and thus melting into love and harmonizing into peace the jarring elements of human society—and if we look forward beyond the grave, and survey by the light of revelation the immortal glories which it has prepared for all the redeemed, when this world with

all its interests has retired from their view, we may form some estimate of that grace, which the apostle calls the unsearchable riches of Christ, and in view of which he exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."

Of this inestimable treasure—this Gospel of the grace of God, the apostle says, "I was made a minister, according to the grace of God given unto me by the effectual working of his power," and in the same mode given to his apostolic brethren and their fellowlaborers and successors in the ministry; for it is evident, to a certain extent at least, that the possession and ministration of this grace does not involve any peculiar characteristic of the apostle's office, beyond the ordinary functions of the ministry. To all who minister in holy things by God's appointment is the same treasure committed and the same dispensation entrusted. No matter whether he labors among Jews or Gentiles—whether he feeds the flock of God as a pastor, or wanders in foreign climes among pagan barbarians, he bears the same message, he preaches the same unsearchable riches of Christ. The substantial truths, facts and blessings of the Gospel, remain the same in every clime, age and language: they constitute a treasure in the heart and a message in the mouth of every ambassador of Jesus, that vary little with the varying talents, characters, habits and manners of the men who bear them.

G.

LOVE AND HOPE.—The ability to love is the true image of God, in which we are created. This ability (or power) to love is capable of unlimited and endless improvement. Proceeding from God, it can seek and find in him alone its rest, its gratification and its destination. Love originates in faith, not in knowledge—love is the fountain of piety; yea, it is piety itself. It asks not proofs of the existence of a God; it finds them in its own deep feeling—though it perceives him not, yet it feels his presence every where. His being and his attributes are made known to it by an internal perception.

Love, having originated in faith, becomes the parent of hope—yea, of hope immortal. The man, animated by this hope, feels himself ennobled; for he loves God, and every thing related to this infinite Being. Narrow as may be the bounds within which his temporal life and temporal knowledge, and all his short lived actions and movements, are limited, yet he feels himself in a good measure independent of this world, and elevated above it, and conscious of a divine influence working within him, since he ascribes to his internal, or spiritual life an uninterrupted, eternal duration. He cannot do otherwise. Undeniable facts influencing his mind in a certain degree compel him to cherish this hope. Amidst the contracted limits and uncertainty of his knowledge, the imperfection and frailty of all his actions and works, the emptiness of his earthly desires, and the comparative limits of his happiness, virtue, and energy, he seeks and loves only the unchangeable God, aspires after communion with him, and finds in him alone the satisfying object of his longings and the perfection of his being. This aspiration, and these desires are the stamp of God upon his soul—the harbingers of the elevated destination of man.—*Ancillon.*

From the Evangelical Magazine.

THE CHRISTIAN TRAVELLER.

Go, traveller ; still onward go,
 And if the scene be fair,
 If the mountains shade, and waters flow,
 And woods and fields be there,
 Thou must not rest among the flowers,
 Nor linger in the fairy bowers.

Go, traveller : and if the sky
 Be stormy, wild and drear,
 And torrents fall, and lightnings fly,
 And thunders fright thine ear,
 Fly not to hide thy trembling form,
 Where caverns deep shut out the storm.

And while amid the desert land
 Thou treadst the unknown way,
 Fear not the red, the scorching sand,
 Nor the hot noon-tide ray :
 The God of Israel guides thee right,
 With cloud by day, with fire by night.

And when in darkness round thy camp,
 The howling wild beasts roam,
 The Spirit's fire, the Gospel's lamp,
 Shall fright the wanderers home,
 To hide them in their mountain dens,
 Their rugged caves, and savage glens.

Beside the blue horizon's verge,
 A glorious city stands,
 Before it spreads a swelling surge,
 Around it angel bands.
 Faith with her glass of softest light
 Displays it to thy wondering sight.

Poor weary traveller, thy home
 Within that city lies ;
 When foes of savage nations come,
 Think on that glorious prize,
 Then fire thine heart and nerve thy hand,
 And join thee with Immanuel's band.

Thou canst not pass along in peace ;
 On, on to battle press !
 Their hosts shall fall, their warfare cease,
 In utter helplessness.
 The God of armies bends thy bow,
 Directs thy sword, and quells the foe.

A combat comes, severer still,—
 Thy dearest earthly friend
 May turn away from Zion's hill,
 And back his footsteps bend.
 Thou must from that companion part,
 Regardless of thy bleeding heart.

His flowery path thou must not tread,
 The mountain pass is thine ;
 Dark are the rocks that shade thy head,
 Yet trees around them twine,
 And many a bright oasis stands
 To cheer thee in those desert lands.

Soon shalt thou come to Jordan's side,
 And hear its billows chafe ;
 Dread not the darkly rolling tide,
 Poor traveller, thou art safe ;
 One parting pang, one struggle more,
 And thou art on the heavenly shore.

What glittering sights are those around ?
 What music meets thine ear ?
 Who, who is HE with glory crown'd ?
 Here, ransomed sinner, here,
 For ever bow, for ever praise,
 Through bright, eternal, blissful days.

SARAH ELIZABETH.

From the Amulet.

A CHRISTIAN'S DAY.

BY MISS ANNA MARIA PORTER.

WAKING IN THE MORNING.

Lord, let my thoughts, on angel wings,
 At waking, rise to thee,
 Ev'n ere the lark at "Heaven's gate sings"
 Her hymn of ecstasy !
 And as the light, thro' night's dark stole,
 Increaseth more and more,
 May brighter ardours in my soul
 Thy providence adore !

WALKING OUT INTO THE FIELDS.

While drinking in the healthful air,
 While gazing round on earth and sky ;
 Lord, let my heart the influence share,
 Which nerves my frame & fills mine eye.
 Let rapture wake the grateful flow,
 Till thou alone my worship be !
 Since all that Nature can bestow,
 Of bliss or beauty, flows from thee !

TAKING REFRESHMENT.

As oft I break my daily bread,
 Or plentiful or scant,
 Oh ! may I ne'er forget to spread
 The board of humbler want !
 And as my temperate cup I take
 With fervent gratitude,
 May that glad act the memory wake
 Of Christ's atoning blood !

GOING TO REST.

When slumbers, soft as noiseless snow,
 Descend upon mine eyes,
 Lord, let me sink to rest, as though
 I never more should rise !
 Let thy blest Spirit, from my breast,
 The world, and sin, have driven,
 So that if death those lids have pressed,
 My soul may wake in Heaven !

Religious Intelligence.



USEFULNESS OF TRACTS.

[From an esteemed Clergyman in New York City.]

Much as the invaluable Tracts of Flavel, Richmond, More, Hall, and others, have been blessed, I am of the opinion that no tract has been more instrumental in promoting the cause of Christ than Fuller's "*Great Question Answered*." The Rev. Dr. Henderson, in an address delivered at the last Anniversary of the London Religious Tract Society, bore the following testimony to the usefulness of this Tract:

"It was about twenty-three years, he said, since he first addressed a letter from a foreign shore to the Committee of this Society. About that time had elapsed since he gave away a tract called "*The Great Question Answered*," in Copenhagen, which was made the instrument of carrying the intentions of the Bible Society into effect in Denmark, Switzerland, Iceland, and lastly in the great continent of Russia. In the Danish dominions, where, at that time, infidelity reigned almost uncontrolled, and the Bible had entirely disappeared, there are now no fewer than 100,000 children receiving the benefit of a scriptural education. In no other country in the north of Europe could he (Dr. H.) direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden. When Dr. Patterson and himself went to Lapland, in 1808, they took a quantity of Tracts from Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of *The Great Question Answered*." Some years afterwards, they learned that a great sensation had been produced by these Tracts.—Inquiry was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who read them. A concern about the immortal interest of their souls became very general, and the flame thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life."

Time would fail, to enumerate the instances on record, where this Tract has comforted the mourners in Zion, and proved a safe guide to those who were inquiring what they must do to be saved. Such are my convictions of the great excellency of this little book, that I think no person should be ignorant of its contents, and no Tract Distributer should be without a constant supply of it. Permit me add the following narrative of facts, which came under my own observation.

This Tract Blessed to a Young Lady in Despair.

A few weeks since, I was desired to visit Miss B. C., who it was said had for more than a week been in a state of the most awful despair. When I entered the room, and beheld the unhappy victim of terror, writhing under the most excruciating tortures of a guilty conscience, truly my fears were more than realized. I expected to see a poor dejected, unbelieving sinner inquiring after the way of salvation; but fancy to yourself an intelligent and accountable being, with every faculty of soul and body quickened to the highest degree of sensibility, looking forward to speedy and inevitable destruction. The deep and settled gloom upon her

countenance gave appalling evidence of the laboring anguish of her spirit. Almost her first words were : "Do not come near me least I should contaminate you—no body is so vile and depraved as I am—I am lost for ever!—God will show me no favour—I have been the very worst of sinners, and now all is lost for ever !"

I asked permission to read a few passages of the Bible to her ; but the mention of that neglected book almost threw her into convulsions ; and when prayer was proposed, she exhibited the same symptoms of alarm, and begged that I would not add to her condemnation by attempting to employ means which, so far as she was concerned, must forever be unavailing. Never before have I beheld so heart-rending a spectacle, and I hope such a scene may never be repeated.

Finding all attempts to console her in vain, I bade her farewell, with the assurance that I should not fail to pray for her. Fully convinced that the above named Tract was adapted to her wants, I left a copy of it with a member of the family, requesting that it might be placed in her chamber. Two days elapsed before she would touch it ; but on the third day she was seen to take it up ; and when left alone she read it through. On the first reading, the darkness of unbelief began to vanish from her mind, and after reading it a second and a third time, it pleased God to lead her to the foot of the cross. There indeed she now beheld her sinfulness in its true light ; but there too she saw the glory and fulness of that atonement which was effected by the death of Christ. She now began to bless God for redeeming mercy through the blood of Jesus, and to rejoice in hope of salvation.

Such are the unvarnished facts in this case. I pray that their publication may promote the glory of God, and the increase of Tract distribution.

At a meeting of a Tract Society, in Cumberland Co. Me., says an Agent, Rev. Mr.—— stated, that what he was, he owed, in an important sense, under God, to Tracts given him when he was a small school-boy. Also that the first fruits of his labors in ——, was a case of a hopeful conversion of a young lady, in consequence of the blessing of God on the reading of the Tract *Dinah Doudney*.

I also learned that the first cause of awakening in a revival of religion in this town, where more than one hundred were in the judgment of charity brought to the knowledge of the truth, was that of an instructor of a school, who was brought deeply to feel his need of Christ by reading a piece of a Tract, which he found lying upon the floor.

Far in the Western wilds, says a highly respectable gentleman, the interesting account of Amelia Gale reached my hands, and such was the pleasure enjoyed in the perusal of that narrative, by one who attributes the awakening of his slumbering soul to the divine and precious influence of the grace of Almighty God, that he formed a resolution to perpetuate it to the ages of posterity, and I enclose you 50 dollars for that purpose.

I could add much in favour of Tracts. To myself they have proved the source of inexpressible joy ; and much instruction has been imparted by my reading them to the isolated inhabitants dispersed over the frontier settlements of our dearly and justly beloved country. I have learned from them one duty, which I perform in keeping tracts on my counter

for gratuitous distribution. When travelling, a supply is also taken with me. I have placed a set of the bound volumes in a different settlement to be lent out, and intend to extend my mite in the farther distribution of your works; and farther, I hope, ere long, to add a codicil to my will in a legacy to your all-important and most deserving institution.—*American Tract Magazine.*



Interesting Letter from an Auxiliary.

In November we attempted, for the first time, to supply every family in Reading with a Tract. The tract selected for the occasion was "*The Day of Judgment.*" The town was divided into 16 districts, and a gentleman appointed to each—a day was fixed for the distribution. They met on the evening before to receive the Tracts, and to unite their hearts at the Throne of Grace, for a blessing on their effort, and on the next day they all started out, and in a short time the town was supplied. The distributors rejoiced to find that in general the Tracts were thankfully received. There are about 1000 families in Reading; and of this number only seven were unwilling to receive a Tract that reminded them of *a judgment to come.* We feel encouraged to think that some good has been effected by this distribution of Tracts. We might mention some facts, in reference to those who received and those who refused Tracts, that might be interesting, but we do not deem it advisable at this time: we will, however, mention one fact that accords with the experience of all the distributors: It is this—when they met to report their success, they found that *whilst they watered others, they themselves were watered by the Spirit of God.* A spirit of prayer had been awakened in their own hearts, and they felt that God had owned and smiled upon their efforts. The opposition raised in this region of country, against Bible, Tract and Sunday School Societies, is vanishing like smoke. The people generally were never more willing to receive Tracts than at this time, and I feel firmly persuaded that the monthly distribution of Tracts will be attended with the most beneficial effects. I have been informed, by a person well acquainted with the fact, that a person travelling between Reading and Pottstown, dropped a Tract—it was picked up by a young man—he carried it home, and it led to the conversion of the young man and two of his brothers. A few days ago a woman called at my office, and inquired for small Sunday School books. She said she wished to teach her children. I asked her whether she had read any Tracts. She said she had several at home, that were left at her house by the family physician; she had read them and they gave her a great desire to read the Bible. She then asked me for a Bible. I handed her one—She had not enough of money—I told her she might pay it some other time. She finally took the Bible and paid one-half, and said she would pay the balance when she came to town again. She lives about four miles from Reading. She also, since reading the Tracts, felt the importance of teaching her children and training them up in the fear of God. From all she said it was evident, that a powerful impression had been made upon her mind; she appeared as artless as a little child. She may be the means of the conversion of her children, and God only knows, the good that they may do in the world. Such facts speak loud in favor of Tracts."—*Penn. B. T. Mag.*

THE CHOCTAWS.

General View of Improvement in the Nation.—"In comparing the history of the past year with that of several preceding years, it is evident that the Choctaws are in a course of improvement. Jealousies are diminishing. The principal men are in favor of civilization : they are gaining influence over the people, not by their offices as Chiefs merely, but by their greater intelligence and the consistency of their character ; their exhortations and their example may now be said to be decidedly in favor of morality and good order.

"The acquisition of an influence directly religious has proved more slow and difficult here, than among the Cherokees, and in many other places. The faith of the Missionaries has been tried by a long struggle against ignorance and sin, with comparatively few encouragements from seeing the natives become pious, or sincerely inquiring on the subject of religion : yet there have been exhibitions of the power of Divine Truth ; and the way may now be preparing for more signal displays of it. Much disinterested labor has been cheerfully expended for the benefit of this Tribe : much health has here been sacrificed ; large donations of money and articles of clothing have been generously devoted to the same purpose ; and six faithful men and women have laid down their lives, and others stand ready to do the same, for the accomplishment of the great object, which brought them forth into the wilderness. This object is the establishment of the Gospel and its Institutions : and, if it be even partly accomplished, the joy and satisfaction of those who are employed in the work will be great.

"It is now nearly eleven years since Mr. Kingsbury arrived in the Choctaw Nation, and the operations of the Mission there were commenced. During this period, although the Choctaws have made great advances in many respects, yet the people, until the last year, had given very little attention to the truths of the Gospel.—Among the children in some of the Schools, there had been, at times, considerable anxiety respecting their souls, and some had been received into the Church : a considerable number of individuals, also, while residing in the Mission Families as hired labourers, had been, as it is hoped, brought under the saving influence of Divine Truth : but the Missionaries had not been permitted to see the great object of their labours accomplished in respect to the adult Choctaws.

"The facts narrated in the following communications shew, what has been often shewn in the History of Missions, that the delay of the blessing is no evidence that a blessing is not to come. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

"In order that the following communications may be better understood it may be stated that the Choctaw Nation is divided into three DISTRICTS, each of which has a PRINCIPAL CHIEF elected by the people ; and that each of these Districts is divided into many smaller portions, over each of which a HEADMAN OR CAPTAIN presides, who is elected by the people of his clan."

Of the Station at Aikunnah, Mr. Loring S. Williams, the Catechist, communicates, at the end of March, the subjoined intelligence :—

"After labouring, under many very trying circumstances, for more than ten years, it may well be thought reviving to our spirits, to see the dreary Winter break away, and Spring return to repair the wastes. The poor Indian has begun to rejoice in the hope of immortal glory; and angels above rejoice over them.

"There has been a great awakening, and we hope many conversions, in a district occupied by our Methodist Brethren; and, within three months past, we have heard the *still small voice* in this district. The principal Chief of this part of the Nation, who is at the head of several thousands of Choctaws, uses all his influence for the cause of Christ. Another Chief of like authority, does the same, besides several inferior captains or leaders of the people. This neighbourhood has been peculiarly favoured. Seven men who have families, all of whom are full-blood Indians, have recently declared their determination to seek and serve the great Jehovah: these seven, with another old Choctaw, who has been a praying man for two years past, make an interesting little band of eight persons, who all take an active part in the cause of religion. They appear like a new people. They are all earnest in exhorting sinners to repentance, both in public and in private. They have also erected the family altar, and frequently meet in little circles for prayer and religious conversation.

Of other parts, he adds—

"The family at Elliot have also been refreshed from on high: three or four persons there have recently set their faces toward Zion; and others are inquiring. Some individuals have been awakened, who live at a great distance from any Missionary."

Religious Awakening among the Choctaws.—In a later communication, Mr. Williams gives the following account of two Meetings of Choctaws.—

"A Meeting was held on the 1st of June, which was attended by Brethren from different Stations, and by some Clergymen and Christian Friends from Mississippi and Alabama. I suppose there were not more than 200 Choctaws present: yet, of this number, 18 adults entered into solemn covenant with God's people, and enjoyed for the first time the sealing ordinances of the Gospel. Col. Folsom, the principal Chief of this district, with three of his brothers, were of this number. We have had an intimate acquaintance with them all; and could not hesitate in receiving them into the bosom of the Church, as most hopeful subjects of renewing grace. But I must add, what calls for devout and incessant thanksgiving to God, that about eighty others of this people were awakened to a sense of their sins and danger. The preaching at this meeting was partly through interpreters, and partly by some Brethren who could preach in Choctaw, but chiefly by converted Indians themselves. A scene more interesting has, I suppose, never been witnessed among the Aborigines of our country, since the days of Brainerd.

"Another Meeting has been held at the Station called Hebron, when nearly 40 persons were deeply affected. The Chief of that place has been, until recently, exceedingly hardened; spending his Sabbaths in gambling with his people. We hope that he is now decidedly pious; he prays, and weeps, and pleads as a dying man, with his people; and it is not in vain. Great, indeed, is the moral change among this people. The

converts and awakened persons are scattered over a considerable extent of country, under the jurisdiction of Col. Folsom."

Affecting Prayer of a Christian Choctaw.—Mr. Williams having asked one of the Native Converts to pray at Family Worship, he did so in a most feeling manner; "much" Mr. Williams says, "as follows,"—

"O my Father! O Jehovah! this morning thou hast lent us: yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day, I was in thy beloved house, and heard thy Word. I slept here last night, and this morning I am here, in the midst of thy Messengers, kneeled down here to make supplication unto thee! O my Father, hear me—pity me—help me: I am a poor ignorant red man, and I know nothing— I have broken thy law, and profaned thy Sabbaths, very much. I am a poor lost man. O Jehovah, pity me! O my Father! thou, of thine own mind, in love to souls, didst give up thine only Son, Jesus Christ, to die for lost sinners. Jesus surely is the Savior of such! O Jehovah! thou hast pitied us, thy poor Red Children, so that thou hast sent us thy word, by thy servants that are in the midst of us. We praise thee, O Jehovah, my Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt [or poured out], and thou didst, in agony, die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin: nothing else can. Oh that thou wouldst pity me, and wash my filthy heart with thy precious blood. [Tears almost forbade his utterance.] I am thine; we are all thine, by the purchase of thine own blood. Do not cast off one of us. Do pity us—we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus! thy blood alone is our hope: we will trust in thee for salvation. We want to be thy good and faithful children; but if thou do not help us continually, we can never get to heaven. O Jesus! take hold of us, and hold us fast; and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode: and we much desire that thou wouldst come quickly, and take us there. This is all. Amen?"

Mr. Williams says—

"The pathos with which this was uttered, made it truly affecting. I was previously dull; but it sharpened the sensibilities of my soul, to hear this Son of the Forest, who had never heard the Gospel till about two months ago, thus confess his guilt, and thus plead the efficacy of that all-atoning blood. God speed thee, my Red Brother! Be comforted: Jesus will soon wipe away thy tears, and fill thy thirsty soul with His fullness."—*Theol. Repertory.*



AMERICAN BOARD OF MISSIONS.

Awful State of the People of Syria.—The Rev. W. Goodel, after the appalling narrative of the quarrels and murders said to have taken place in a Convent near Erivan, thus speaks of the people, from whose shores he has been obliged to withdraw for a season—

I came to Syria with the hope that I should find at least some individual, however obscure, who sighed for the abominations that are committed, and who worshipped God in spirit and truth: and I do not now say that no such individual is to be found; but I can say in truth, that no such individual has been found in Syria by ourselves; (those, of course, ex-

cepted, who appear to have been benefited by our instructions;) and that all our researches have not brought to light one who appeared even ashamed or afraid to lie, and profane the Name and Sabbaths of the Most High. On the contrary the more we have seen and heard, the more we have conversed with the people, and the more diligent our inquiries have been to ascertain their real state, the more painful has been the conviction and overwhelming the evidence, that, in all these Churches, Jewish and Christian, *there is none that seeketh after God.*

He adds, in the true spirit of a Missionary—

“All this, however, instead of paralyzing our efforts, should only be considered as presenting a more affecting claim to them. It was because all had gone out of the way, that the Son of God came from Heaven on His benevolent mission to earth. It was because all were enemies to the Divine Character and Government, that the first preachers of the Gospel were directed to go into all the world, beseeching all men every where to be reconciled to God. And it was because the people of Syria were supposed to be living in ignorance and sin, that any were sent forth to call them to repentance, and direct them to the Lamb of God which taketh away the sin of the world. I know not how it is with others, but this consideration, more than any other, has brought relief and consolation to my own bosom, when the impenitence, ingratitude, unkindness, contempt, base conduct, and a thousand provocations of the people around us, have at times almost broken our hearts. Had they cherished heavenly tempers, we should not have been sent to them. It was because they were selfish, and proud, and covetous, and thieves, and extortioners, and *inventors of evil things*, possessing unholy characters and hateful tempers, that we came hither. *They that be whole have no need of a physician, but they that be sick.*”

The Rev. Eli Smith, who joined the Mission in Syria a little time before it was suspended, writes—

“I have been gratified to find that those Christians, whom we have seen residing at a distance from the Maronites of Lebanon, shew less reluctance to have intercourse with the Missionaries. The people and their ecclesiastics have manifested a readiness to converse upon religious subjects; and, though settled prejudice against us has appeared in various cases with more or less strength, it is not to be compared with that of the Mountaineers: and, in one or two cases, we have flattered ourselves that we had found an individual inquiring, though negligently, after the truth. But many a Maronite of the Mountains will almost inquire of the passing stranger whether he is a Missionary, before he gives him the usual salutation; and if he knows him to be such, and intends to act as a good son of the Church, the most that he will do is simply to put his hand upon his breast, without opening his mouth. I do not mean to intimate that there are not inquirers on the Mountains, for there are doubtless many; but fear induces them to conceal the state of their minds.”

Of the Monks Mr. Smith draws this affecting picture—

“We might easily excite a great tumult, by encouraging Monks to leave their convents; though we have reason to believe that a great number of them would be glad to do it: we know, however, that their doing so would create incalculably more opposition, both from ecclesiastical and civil rulers than any thing else; while it is very certain that this noise would be attended with little fruit: for Monks are perhaps the most hopeless

class of people in Syria ; and their desire to leave their convents too often arises from any thing rather than a love of the truth. Many of them have fled to the cells of a convent, as the only remedy known and recommended to them in this land of darkness, for obtaining relief from those convictions of conscience, and satisfying that desire for the salvation of the soul, which, at favourable moments, force themselves on almost every youth, and which, in our country, lead so many to drink of the fountain of life.—Here they are introduced to that system of heartless formality, and cold hypocrisy, and hidden iniquity, which soon substitute self-righteousness for conviction of sin ; and, for a desire after salvation, a longing for worldly pleasures, which the despair of ever being able to gratify only increases and renders more intolerable. They are a people on whom I look with peculiar feelings of mingled compassion and disgust ; and I have rarely felt myself nearer the confines of the world of darkness than when visiting their convents.”

On this communication the Board remark—

“Is it wonderful, that the Christian Missionary grieves, when he sees the religion, which is the joy, and the blessed power which to bestow light and purity and cheerfulness and peace on communities and individuals he has witnessed, become an oppressive burden. How different must such a Christianity appear to the Missionary, from the Christianity of his native land ! Instead of being the liberty of the children of God, it is the yoke of bondage : instead of being deliverance to the captives and the opening of the prison to them that are bound, it is to its adherents affliction and iron. They know enough of sin to subject them to the goadings of conscience, and to make them resort to painful mortifications for relief ; but they do not know the Lamb of God which taketh away the sin of the world.”—*Ibid.*



INDIA WITHIN THE GANGES.

SOUTHERN CONCAN.

Scottish Missionary Society.—The following extracts are made from the last Report of the Missionaries to the Auxiliary Society at Bombay.—As will be seen by our Readers, they speak admirably on the subject of the

Superior Importance of Preaching, as a Means of Conversion.—“By the institution of Schools and the distribution of Tracts, we have been enabled to spread the knowledge of the Gospel very extensively : still, however, these means are only subsidiary to the direct Preaching of the Gospel. Although an intellectual perception of Scripture Truth may seem to be as effectually secured by the subsidiary means as by the principal, and though conversion to God might be expected to follow as readily in the one case as in the other, still, as long as the COMMAND of our Blessed Lord to the Ministers of His Church, and the EXAMPLE of His Apostles, point so specifically to PREACHING, our great hope is in the annunciation of the Gospel to the people face to face ; and we dare not concentrate our labours in any other point but this. The exhibition of Divine Truth effected by mere written statements, God has undoubtedly blessed ; but there are other exhibitions of it, which, from the History of the Church, we know—as from the nature of the subject we might have expected—that He has blessed much more.

"It is when the mind of the hearer is brought in contact with that of the speaker—when he is pressed with his serious inquiries, puts himself in a posture of defence, is worsted in his argument, becomes ashamed of his objections, and is obliged to relinquish the point which he had set himself to defend—it is when he marks the countenance and manner of the Preacher, is subjected to the powerful eloquence of the Word of God, pouring from the lips of one animated with zeal and prompted by compassion—it is when he beholds, not only earnestness and pity on every occasion, but self possession and meekness in the midst of opposition—it is when an exhibition of Divine Truth like this is presented to his eye, that the Holy Spirit is most likely to recommend it to his heart, and render it effectual to the conversion of his soul.

"The Preacher is in the mean time, reduced to the exercise of faith and the use of prayer; without these how dare he approach a company of enemies, and how can he pursue his work among them? Their enmity and opposition send him sorrowing to his only Friend and Supporter: their reception of the Word, in the slightest degree, increases his earnestness, and enlarges his desires and demands in supplication to Him, who, while He has bestowed the privilege on His servants of planting and watering, has reserved to Himself the prerogative of giving the increase.

It ought also to be remembered, that it is a very small proportion of the people that can be reached otherwise than by the DIRECT PREACHING of the Gospel. The educated are few: the illiterate are many: and the Missionary, who does not make every thing bend to the use of the only means which are adapted for the generality of men, while they are at the same time best suited for all, evidently sacrifices a greater interest to a less, and practically denies it to be one of the peculiar features of the Gospel of Christ—that it is a Gospel preached unto the poor.

Diligence of the Missionaries in Preaching.—In accordance with this view of Scripture Truth, we devote our principal attention to the direct preaching of the Gospel. During the rains, our labors in this department have been chiefly confined to Bankote, Hurnee, and their immediate vicinity. In our daily visits to the people, the two brethren of each Station, are accustomed to go out together; and we intend to do so as much as possible, even in our distant tours. Several such tours were undertaken, during the dry season, for the express purpose of preaching the Gospel: we remained in one village a considerable time together; our audiences were often numerous, attentive, and interesting; and many appeared to be affected by what they heard.

Our servants, and the poor people that come to us weekly for alms, have had a large share of our attention: with the servants, we are in the habit of reading a portion of Scripture; and then examine them particularly on its contents, and conclude with prayer; on the Sabbath, the servants of both the Missionary Families, with a few of the neighbouring teachers, are assembled together, and have the advantage of the same exercises more at large. The poor people form a numerous and interesting class of hearers; and many of them, as well as of our servants, have a tolerably correct idea of the scheme of redemption.

An increase of knowledge is, indeed, to be observed; not only in our immediate places of residence, but in all the neighbouring villages. The inhabitants are better able to appreciate our general character, and that of our doctrine; and, although our approach to their doors is often far

from welcome, and half of those who as seated together sink away and dispose of themselves as they best can, it is a silent testimony that our words are understood, and are felt to be words of truth; but how sad a testimony is it, that they still love darkness rather than light! And why? *Because their deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

The truth of this is painfully striking, in the case of our servants.—Several of them have now been with us a considerable time; we have led them from one Scripture Truth to another, and we have pressed these truths on their consciences and their hearts, they have followed us, as they were led; and there now remains no deficiency in that knowledge of the Scriptures which is necessary to salvation; nay more, as the several doctrines passed in review before their minds, they were not without impressions on their hearts. But, with all their views and all their feelings, they are, to all appearance, still without the faith and repentance of the Gospel. They have shewn us, most distinctly, the necessity of Divine Influence for the conversion of a single soul; and if this truth has deeply impressed us in the case of any, it has certainly done so in theirs.—*Ibid.*



THEOLOGICAL SEMINARY.

BALTIMORE, JAN. 15th 1830.

REV. BROTHER—I herewith transmit you the proceedings of the Board, together with a few remarks, according to your request. As I was under the impression that notice had been taken in the Magazine, of those resolutions which relate to the contemplated aid for indigent students, I had no thought of having omitted a duty.

Yours, &c.

A. HELFENSTEIN.

According to notice the Board of Visitors convened on the 11th of November, 1829 in the Parsonage at York in Pennsylvania, and having come to order, the election for officers was held, when the Rev. F. E. Vandersloot, sen. as President, and the Rev. Albert Helfenstein as Secretary, were duly elected.

The following Visitors were present, viz: Rev. F. E. Vandersloot, Albert Helfenstein, sen. Jacob Geiger, Martin Brunner, Jacob Mayer James R. Reily, and Henry Schaffner. There being a quorum,

1. Resolved that a standing committee be appointed whose duty it shall be, in connection with the Professors, to examine all applicants, previous to their reception into the Seminary; and that this committee be authorized to apply all the means that are designed for indigent students. This committee shall consist of five pastors and are the following persons, viz: Rev. F. E. Vandersloot, sen. Henry Schaffner, Jacob Geiger, Jacob Mayer and James R. Reily.

2. Resolved that J. Geiger be the Treasurer of this Board.

3. Resolved that it be recommended to the Rev. Clergy of our Church from the present date, till the first Sunday in March ensuing, to take up collections in their respective congregations to aid indigent students and that the money thus collected be transmitted to the Treasurer.

4. Resolved that it be urgently and respectfully recommended to the Rev. Clergy and the members of their respective churches to form Societies wherever practicable, for the purpose of aiding indigent students in our Seminary.

5. Resolved that a committee be appointed to form a code of Bye-laws and report the same at the next meeting of this Board. The committee shall consist of Rev. Messrs. Reily and Schaffner.

6. Resolved that the Board adjourn to meet in York on the first Wednesday in April, A. D. 1830, and that it shall be the duty of the Secretary to announce this resolution to the visitors.*

*N. B. Some other items of business were done, but it is not deemed necessary to publish them.—*Ed.*

Our brethren in the ministry will perceive in the 3d resolution of the proceedings of the Board of Visitors, that they are requested by way of recommendation, to take up collections in their congregations, for the support of indigent students at any convenient time during the interval from the session of the Board to the first Sunday in March. Not recollecting that it was his duty to transmit a copy of the proceedings of the Board to the Editor of the Magazine, and supposing that so much of the proceedings as relate to this matter had been remembered by some person interested on the spot, who would have availed himself of the first opportunity to call the attention of the brethren to this important concern at an early period, the Secretary has omitted to communicate the intelligence which he lately has been requested to publish.* To some of the brethren perhaps this notice will come at too late a time to take up the collections proposed within the period designated. If this should be the case, they need scarcely be reminded that their contributions at any later period, suiting their convenience, but made as early as practicable, will come highly acceptable.

In those congregations where Societies exist or shall be formed to aid indigent Students (according to the 4th resol.) it is not expected that collections will be taken up. Indeed we would much rather see a Society of this description existing in every church, than that an annual collection should be made, as the former mode of securing aid, promises more abundant success. It however must be submitted to the judgment of each brother in what way he is most likely to succeed. We would only remark that what at first view sometimes appears impracticable, on a fair trial becomes easy to obtain. Obstacles that seemed formidable, often prove to be either imaginary, or easily removed. Active energy, suitable explanations, strong and affectionate appeals cannot fail in most cases to enlist the better feelings in so benevolent a cause.

And now what shall the writer say to his brethren in the ministry to interest them in behalf of indigent students? Have we not many vacant churches under our care which are continually crying "Come over and help us?" Can we at present supply them with the pastors they so ardently desire? Is not the present number of students in the Seminary so small that if even now they were fully qualified for the ministry, they would fall far short of the demand? Do not the exhausted strength and the declining years of our fathers admonish us that they will soon be called to follow others who have gone before them to their place of everlasting rest? Must not the vacancies caused by their removal be supplied by well qualified pastors? How can all these demands be met? We indeed have a Seminary, but as yet few students.—Repeated and frequent applications are made by promising youths for admission into the Seminary, but we have not the means to encourage them. Materials are not wanting if we had but the means to prepare them for use. Might not these means, existing as they do in the Church, be obtained? It then deserves the serious consideration of the brethren whether these facts are not calculated to excite their deepest interest.

What shall we further say to interest our brethren most effectually in this benevolent cause? Shall we drop into the dust before them, and beg and pray them to put forth their energies and their influence in aid of this benevolent object? We know they are as averse to this abject mode of soliciting aid as we are in adopting it. Shall we admonish them and declare it is at their peril if they should close their ear to this appeal? We feel persuaded that threatenings of this kind, however much truth they might contain, are as little calculated to win their minds and enlist their feelings, as our own: what then remains to be said to men of independent minds and honorable feelings—what to men possessing the mind of Christ and influenced by his spirit—what else than that as men and Christians they come forth without any further delay and *do their duty*,

A. H.

* It was recollected, and the substance of the resolution stated in our December number.—*Ed.*

MISSIONARY SOCIETY.

The following contributions have recently been paid over to D. Young, acting as agent for the treasurer.

Collected at the Monthly Concert at Germantown, Pa.	\$5.57
Do. after Missionary Sermon Do.	9.58
From Miss E. Shallus Treasurer of the Female Miss'y. Soc'y. Do.	18.18

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VOL. III.

MEMOIR OF BEZA.

Among the secondary luminaries, which diffused the light of the Gospel during the period of the Reformation, Theodore Beza holds a distinguished place. As leaders in their respective spheres, Calvin, Zuingli, and Luther stand pre-eminent, while by their side the names of Melancthon, Juda, Œcolampadius, and Beza, scarcely inferior in talent, learning and devotion to the sacred cause, have attained by universal suffrage a lofty niche in the temple of christian fame.

Beza was born of highly respectable parents at Vezelai, a little village in Burgundy, France, on the 24th of June, 1519. At a very early period he was removed to Paris, to the care of his uncle Nicholas Beza, counsellor of the Parliament, in whose family he was treated with much care and tenderness. At nine years of age he was sent to the College of Orleans, and committed to the care of the celebrated Melchior Wolmar, who had acquired a distinguished reputation in the education of youth. Wolmar received him into his own house, and devoted special attention to his instruction, which was amply rewarded by the uncommon progress of the pupil in all his studies, but especially in the languages. Nor did this liberal instructor, although still a member of the Catholic church and connected with a Catholic institution, neglect to train up his pupil in the knowledge of the scriptures—a favor which the grateful pupil acknowledges many years after in a latin epistle. “You imbued my mind with the knowledge of true piety, derived from the purest fountain, the word of God.” This prepared him at an early age to receive the scriptural principles of the Reformation. He pursued his studies in the family and under the direction of Wolman for seven years, until his patron resigned his professorship and returned to Germany, his native country.

The friends of Beza, who controlled his education, originally designed him for the study of the law; and after the removal of his classical instructor he commenced reading in compliance with their wishes. But

the study was by no means agreeable to his taste and feelings, and was consequently neglected, while the principal part of his time was devoted to the Latin and Greek classics, and the composition of poetry, both French and Latin; in which he succeeded so well as to acquire a considerable reputation for talent and learning before he left the institution.— He took his degree, or license, in 1539, at twenty years of age, and soon after returned to Paris, where brilliant prospects of wealth and honor appeared before him. The uncle with whom he had lived in his childhood was dead, but another uncle, who was Abbot of Froidmond, was equally attached to him, and proposed to resign in his favor his Abbey, with a salary of 15,000 Livres. Besides this two rich benefices had been settled on him through the influence of his friends without his knowledge, “the salary of which,” he himself remarks, “was about 700 golden crowns, (aureos coronatos);” and the death of his elder brother soon after made a large addition to his revenues. In order to receive and enjoy this fortune, it was necessary to assume the office of a priest, to devote himself to the interests of the church, and of course to take the vow of celibacy; but here serious obstacles presented themselves. The attachment he had contracted for the pure principles of the Gospel, and the consequent disrelish for the superstitious ceremonies and unholy practices of the Catholic church, had led to a resolution, even before he left Orleans, to rejoin his early friend Wolmar, in Germany, and there openly profess his attachment to the cause of the Reformation. He was also attached by promise of marriage to a young Parisian lady, whom it would be requisite to renounce, if he entered the priesthood. These conflicting interests held him some time in a state of suspense and embarrassment, which he thus describes: “When in the enjoyment of youth, leisure, wealth, and every thing which my friends could provide, except judicious counsel, Satan pressed all these obstacles suddenly upon me, I acknowledge I was so much attracted by the empty honors and unsatisfactory pleasures thus presented to my mind, that I was wholly given up to hesitation and vacillation. I was affianced to a lady; but secretly, for I communicated it only to one or another of my pious friends, partly lest I should give offence, and partly because I could not yet resolve on relinquishing the unhallowed revenues, which I was to receive by my priesthood. In the mean time I was constantly in suspense, while my friends were urging me to come to a decision, and my uncle referring the choice wholly to myself; on the one hand, my conscience urged me and my intended wife claimed the fulfilment of my promise; on the other Satan in his mask smiled upon me with most alluring countenance, and my resources were increasing by my brother’s death, so that I remained distracted amidst perplexing interests, as if destitute of all resolution.”

But truth, conscience, and affection finally prevailed. A serious attack of sickness aided his decision, by withdrawing him for a time from the ensnaring associations which surrounded him, and awakening his conscience and opening his eyes to the dangers which beset him. As soon as he recovered he fulfilled his renovated resolutions, relinquished all the splendid prospects of wealth and fame, and retreated with his affianced companion to Geneva to join the Reformers. He arrived in October, 1548, and immediately embraced the Reformation, and publicly celebrated his marriage. After spending some time with Calvin and his colleagues, he visited his old instructor and friend Wolmar, at Tubingen,

and the following year accepted a professorship of the Greek language in the College of Lausanne, in the Canton of Pays de Vaud, where he remained about nine years.

During his residence in Lausanne he delivered a course of expository lectures on several books of the New Testament for the edification of a congregation of French Refugees, who, having fled from their country to escape the flames of persecution on account of their adherence to the principles of the Reformation, had settled in this city. He published some time after a dramatic poem, or tragedy, on the "Sacrifice of Abraham,"—Abraham Sacrifiant—which obtained considerable popularity, was frequently republished, and translated into Latin by two persons in different places at the same time. Some time previous a poet by the name of Marot had commenced a translation of the Book of Psalms into French metre, but had only completed fifty. Beza at the earnest solicitation of Calvin and others finished this important work, and presented to the French protestant churches a most acceptable donation, which was published by Royal permission in 1561, and universally adopted as the standard psalm-book.* Another work which he published, during this period, reflects less credit on his memory, while however it conveys a faithful picture of the prevailing sentiment among the orthodox and the learned of his day on a subject which has been more frequently resorted to than any other to attach odium to the names of individual reformers. This is his treatise *De haereticis a Magistratu puniendis*. The doctrine of christian toleration seems not to have been perceived and understood among the protestant churches of any denomination at that time; all adopted without question or examination the principles of the Roman church in which they had been educated; and it is a singular circumstance that correct views on this subject were first brought forward by men, whose sentiments on other subjects the Reformers felt themselves in conscience bound to oppose. After the execution of Servetus, Socinus and Castalio wrote on the subject, censuring the decision of the Senate of Geneva, and advocating the true principles of religious liberty and toleration. Beza's work was a reply to these writers, and of course a vindication of the principles which had influenced the Geneva government in this lamentable transaction.† He published several other smaller works and controversial tracts before his removal to Geneva, and also made a journey into Germany, as a commissioner from the Reformed churches, to enlist the interest and influence of the German princes in behalf of the protestants of Paris, who were at that time subjected to severe persecution. A large number had been imprisoned, and seven burnt by order of Henry II. He with his colleagues was cordially received at the court of the Elector Palatine, the Landgrave of Hesse, and the Duke of Wurtemberg, who warmly espoused the cause of the oppressed. On this occasion Beza

* Wilks, in his Christian Biographical Dictionary, says he "translated the Psalms of David into all sorts of Latin verse"—but this is evidently a mistake, as no other writer consulted gives any intimation of such a work.

† "Beza's apology for the Council of Geneva, in the affair of Servetus, was strictly in unison with the spirit which predominated throughout Europe;" and it might be added which had predominated there from time immemorial.—*Mackenzie's Memoirs of Calvin*.

met, to his no small gratification, with the distinguished Melancthon, the friend and coadjutor of Luther.

After faithfully discharging the duties of his professorship for about nine years, he resigned it, as he himself says, "partly because he wished to devote himself wholly to theology, and partly for other reasons, which it is not necessary to mention," and accepted an invitation to the pastoral office in Geneva, as a colleague with his friends Calvin and Farel. His attachment to Calvin is spoken of as peculiarly strong and affectionate. The government presented him with the freedom of the city, and soon after appointed him professor of Theology and principal of the Academy, which had been recently established.

"Held in the highest consideration throughout Europe, some French noblemen endeavored to attract him to the court of the King of Navarre, with a view to his disseminating the principles of the Reformation there: the Prince of Conde, and the King of Navarre himself, applied to the Council of Geneva to spare him. He departed, and was received with respect by those exalted characters, who, while they honored religion, reflected the highest honor upon themselves; and who believed they were contributing most effectually to the happiness of the people, by diffusing among them that truth, the value of which they had themselves experienced.

"From some of Beza's letters to Calvin, it appears that he met with a very flattering reception from the King of Navarre, and the Prince of Conde; he observes also, that Catharine talked to him with interest about Calvin, his afflictions, and his works. Beza displayed a noble courage in informing that princess of the cruelties exercised against the protestants; he had even a conversation at St. Germain, on the 23d of August, with the Cardinal de Lorraine, in the queen's apartment, which appeared to justify the warmest hopes of an amicable re-union; they were, however, lamentably disappointed at the conference of Poissy, which was opened on the 4th of September, by a French discourse pronounced by Beza, and which was universally admired."*

As Beza acted a prominent part in this conference, and as its history affords a fuller exhibition of his spirit, sentiments, and character, than any other documents within our reach, we will present a detailed account, which we find in one of the leading periodicals of our country.†

"Of all the public disputations ever held on the subject of religion, that which took place at Poissy, in France, was the most important. This occurred Sept. 4, 1561, by the appointment of Charles IX. king of France; and the cause of this conference was, in the royal proclamation, stated to be, "the providing a remedy for the religious disturbances of the kingdom, that all occasion of offence might be taken away by the correction of abuses, and that the public tranquility might be restored." And it was declared to be the royal pleasure, that the clergy engaged in this conference, should not desist from their efforts, until some plan should be devised for reconciling the differences which existed among his majesty's subjects.

"To this meeting were invited all the most distinguished personages in the kingdom; and of ecclesiastics, cardinals, archbishops, and bishops, to

* Mackenzie's *Memoirs of Calvin*.

† *Christian Advocate*, March, 1829.

the number of fifty ; besides a large number of the doctors of the Sorbonne, &c. The reformed pastors were invited to delegate such persons as they might choose from their own body, or from the adjoining countries ; and a more learned and pious delegation, the church has seldom had it in her power to furnish. Among them were, Beza, Martyr, Marlorat, Viret, Merlin, Morell, Boquin, Gallasius, &c., to the number of more than thirty. When the Protestant ministers arrived in the neighbourhood, Beza, by the suffrages of his brethren, was appointed their speaker.

"The evening succeeding the arrival of Beza, he was introduced into the chamber of the king of Navarre, where were convened, the queenmother, the king of Navarre, the prince of Conde, the cardinals Bourbon and Lothario, together with many other persons of noble rank. Here, Beza entered into an explanation of the reasons which had induced him to attend, although they were not unknown to those present. The queen accosted him in a very gracious manner, and expressed her ardent wishes that he would make it a primary object to consult the peace of the church. But Lothario addressed the venerable man in a harsh manner, saying "since you, when absent, have been the occasion of grievous disturbances, so now, when present it is the ardent wish of us all, that you would use your endeavours to restore peace." To which Beza answered, "that he was of a condition too humble to have it in his power to produce a commotion in so great and powerful a kingdom ; and that from nature, and on principle, he was totally averse to all disorderly proceedings ; and that his zeal and exertions should never be wanting, to promote piety towards God, and the prosperity of his king and country." After considerable conversation with Beza, cardinal Lothario declared to the queen, "that he was very much pleased with him, and that he now hoped, that the result of the conference would be such as they desired, provided every thing should be conducted with temperance and right reason." And when the company were about to separate, he addressed himself to Beza, in a very affectionate manner, and said "I rejoice that I have had this opportunity of conversing with you ; and, in the name of God, I invite you to the conference, for I now hope, that in a short time,—the reasons on both sides being well pondered—a way to permanent concord will be discovered." Beza replied at length, and entreated the cardinal to persevere in his zeal for peace and concord ;—he professed that whatever gifts he had received from God should be most sincerely employed to promote the same object.

"The Protestant ministers being now convened, sent in a petition to the king, that he would, according to his promise, institute the proposed conference, without delay ; and entreating, that the dignitaries of the church should not be permitted to preside, but that the king himself would consent to moderate the Assembly. Moreover, they requested, that all controversies should be determined by the Holy Scriptures ; and that the whole of the transactions should be committed to writing by the royal notaries. To which the king answered, that he would act in this business, with the aid and by the advice of his proper counsellors, in such a manner that every thing should tend to peace.

"Some delay in opening the conference was occasioned by the ecclesiastics of the established church, who protested against granting a full

liberty of disputing, to men who had been long since condemned by the highest authority.

"The Protestant ministers also addressed a petition to the queenmother, of the same purport as that sent in to the king. To which she replied, that they could not reasonably expect to be judges in their own cause ;—but that she agreed, that the word of God should be the standard, by which every doctrine should be tried. They were moreover informed by the queen, that some of the royal secretaries should be appointed to take down the debates ; and that the king himself, and all the royal family, would be present at the conference. She admonished them to conduct themselves modestly, and to have nothing in view but the glory of God, of which, she believed they were sincerely zealous ;—and concluded by saying, "that it would not be expedient to make any concessions to them in writing, for which, indeed, there could be no necessity, since their royal word ought to be considered a sufficient security."

"The delegates of the reformed church having received this answer, departed, when immediately some of the Sorbonnists came to the queen, and wished to know whether she could bring herself to hear the discourses of men of this new religion ? and that if she resolved to hear them, it would be very unsafe for so young a man as the king to be present, for there would be great danger, on account of his tender years, lest he should be ensnared. And they again insisted, that men already condemned for heresy, ought not to have a hearing. To which she answered, that nothing should be done without mature deliberation.

"The conference was now instituted in a spacious hall of the monastery. The king and queen of France, the king and queen of Navarre, the duke of Arles, brother to the king, and Margaret his wife, the prince of Conde, and a large number of the nobility were present. The number of the ecclesiastics was about fifty, accompanied by a train of Sorbonnists and Canonists. The Protestant ministers were about thirty in number. The meeting was opened with a discourse, by Hospitalius, the chancellor of the kingdom, which the cardinals Taro and Lothario required should be committed to writing : but he refused, saying, that the substance of the oration was well understood by all. Thuanus, the historian, says, that this request was made for no other purpose than to create delay.

"An opportunity was now afforded to Beza to speak, upon which he said, "Seeing all things which relate to the service of God, both great and small, are far above the capacity of our understanding, and depend entirely on him, I trust that it will not be taken amiss by you, O king, that we commence our deliberations with prayer to God." On which, he immediately fell on his knees, and after repeating the form of confessions used in the reformed churches, he proceeded thus, "O Lord, this day, so aid thy unprofitable servants, that they may be able to confess thy truth before this king, and this most illustrious assembly. Be pleased, O Father of lights, according to thy wonted goodness, to enlighten our minds, to regulate our feelings, and to inspire us with docility, that we may be strengthened, so to speak, in exhibiting the truth which thou hast imparted to us, that it may tend to the glory of thy name, the prosperity of the king and all his people, and the peace and tranquillity of the Christian republic, and especially of this kingdom."

"When Beza had finished his prayer, he addressed the king in the fol-

lowing manner : "O most illustrious king, it is esteemed, indeed, a great felicity by those who honor and obey their sovereign with fidelity, to enjoy the privilege of seeing his face, which is, as it were, the visible representation of the majesty of God. And it cannot be otherwise, but that faithful subjects should be greatly agitated, when thus admitted into the royal presence : for we are naturally so constituted, that what we see with our eyes, affects us much more sensibly and deeply, than what we perceive by the simple apprehension of our minds. But if, at any time, it so happens that subjects are not only permitted to behold their prince, but to be seen by him, and what is more, to be heard by him, and to meet with his approbation, they would, indeed, seem to themselves to have attained the highest object of their wishes. These distinguished privileges, for a time, it hath pleased God, that some of your faithful subjects have not been permitted to enjoy—to their great disadvantage and grief—until now, when the same God, in his infinite mercy, having regard to our unceasing tears and groans, hath so favored us, that he hath granted unto us, this day, the blessing, which has been rather the object of our wishes, than our hopes ; that we should be admitted to the privilege of seeing your Majesty, and of being seen and heard by you, in this most illustrious assembly. Such a favor, we have never before experienced, and never expect afterwards to enjoy the same ; so that the whole period of our remaining life will be insufficient to express, in a suitable manner, our obligation to God, and our gratitude to your Majesty, for this signal favor. And in addition to all the rest, we are not only privileged with access to your royal person, but are tenderly and benignantly invited by you to be of one mind, in our obedience to God, as we are in our allegiance to you. We must confess, that our minds are scarcely capable of conceiving, in a proper manner, of these distinguished favors ; much less have we words to express, the sense which we entertain of your great goodness and condescension. We choose rather therefore in modest silence, to confess our inability to do justice to the subject—which surpasses all eloquence, than to degrade it by the poverty of our speech. But this one thing is the object of our most earnest desire, that our obedience may this day be graciously accepted by your majesty. If God would only grant that our coming together might at length put an end to our grievous afflictions, so that by the auspicious events of this day, the very remembrance of those evils which have pressed so heavily on us, might be obliterated, what reason should we have for everlasting gratitude ! We refer to those disturbances, on account of religion, which have already been the ruin of so many persons. Various circumstances have combined to prevent, until this time, our deliverance from evils worse than death, under which we have groaned. Often all hope would have expired, had it not been for some favorable events, by which our minds have been preserved from utter despair. We reckon it among the first of our grievances, that by some means or other, a fixed and almost indelible impression has taken possession of the minds of many, that we are a turbulent and ambitious set of men ; bigotted to our own opinions and enemies to peace and tranquillity. There are some, indeed, who entertain a more favorable opinion of our spirit, and believe that we are not altogether averse to peace and concord ; but, at the same time, they are of opinion, that we insist on conditions so unreasonable and difficult, that they are entirely inadmissible, and that, rather than fail of accomplishing our favorite objects, we would

be willing to turn the world upside down ; and that we would be glad to dispossess others of their places and honors, that we ourselves might enjoy them. Many difficulties of this kind surround us, but we would choose rather to bury them in oblivion, than by recounting them to renew our own sorrows ; especially at such a time as this, when we are convened, not to make complaints, but to endeavor to devise a remedy which may remove them all. But what is that which amid so many evils inspires us with courage ? Certainly, O King, we have no ground of security in ourselves, for we are among the most obscure of our race : nor indeed does any arrogance or vain confidence possess our minds, for the meanness of our condition effectually represses all thoughts of this kind. But that which confirms and animates us is a good conscience. We are supported by the persuasion, that we are engaged in a good cause, of which we trust, that God, through the intervention of your Majesty, will be the defender. Besides, your benignity, O king, which is manifest in your countenance, and in all your words ;—and your equity, O most illustrious queen, the goodness of your disposition, and of the illustrious princes of the royal family !—and ye chosen counsellors, who, we cannot but hope, will be as ready to grant unto us that holy peace and concord, of which we stand in so much need, as we are to receive it. From all these considerations, we are encouraged to hope, that the events of this day will be propitious.”

“Having finished his address to the king, Beza next addressed himself to the dignitaries of the church, in the following manner : “What need of many words ? One thing inspires us with hope, which is, that we trust, that you, with whom we are to be engaged in this conference, will be disposed, under the influence of the law of charity, to use your endeavours to illustrate the truth, rather than obscure it ;—to instruct rather than contend ;—to weigh arguments, rather than impugn them. Finally that you will exert yourselves, rather to arrest the existing evils than to render them fatal and incurable. And now, in the name of that God, who hath convened us in this place, and who is the witness of our thoughts and words, we entreat and beseech you, to divest yourselves of all prejudice and passion, in regard to what has been said, written or done, during the last forty years, so that the proposed end of this conference may not be defeated. And as it relates to us, you shall find, by the blessing of God, that docility and readiness to receive the truth from the word of God, which I trust you desire. Do not suppose, that we have come hither to maintain any error ; for our sincere desire is, that whatever is found wrong in ourselves or in you, may be corrected. Do not suppose that we entertain the arrogant design of overthrowing the church of God, which we know must be eternal. Do not imagine that we seek to reduce you to the same mean and humble condition, in which we are placed ; with which, however, by the grace of God, we are contented. Our desire is, that the foundations of Jerusalem should be firmly established and her ruins restored ;—that the spiritual temple should be re-edified, and that the house of God, built up with living stones, should recover its pristine splendor ; that the dispersed sheep should be collected, and brought back to the fold of the one great Shepherd. This is our design, this our purpose, and most ardent wish ; which, if you have not hitherto believed, we hope you will have no reason to doubt, when with all patience and gentleness ye shall have entered into conference with us. And now I fervently wish, that instead of disputa-

tions and arguments, we could, with united voices sing a song of praise to God, mutually pledging ourselves that henceforth, with our combined forces, we would assail the hosts of unbelievers. It will, indeed, be a disgraceful thing, if, while we preach the doctrines of peace and concord, we should evince a disposition easily to separate and with difficulty to be reconciled. But why mourn? These are things which may and ought to be wished for by men; but to effect them, belongs to God alone. And may it please him, of his infinite goodness, to forgive our sins, and in the place of our darkness, to illuminate our minds with the light of truth; and thus to accomplish for us, that desirable end which is so necessary to our peace."

(TO BE CONTINUED.)

ON HALLOWING THE SABBATH.

The inclosed Address from the Clergymen of the Parish of ——— to the Inhabitants of that Parish, *on the duty of keeping the Lord's Day holy*, falling into my hands, I have thought that I should be doing an essential service to your readers, and particularly to your clerical readers, by bringing to their knowledge such an example (may it be extensively imitated!) of well directed zeal in the cause of religion.—Should you be of the same opinion, Mr. Editor, I may hope to witness the early insertion of this letter, and of the Address which accompanies it: Your's, P. F.

FRIENDS AND CHRISTIAN BRETHREN,

We address you on the subject of the necessity of a strict and religious observance of the Lord's Day, with a high degree of confidence, when we reflect how much your happiness and comfort are, in this instance, immediately derived from a due discharge of your duty. The Sabbath was evidently appointed by God with a direct view to the comfort and happiness both spiritual and temporal of man: It is emphatically the day of rest,—the day on which the fatigue of constant labor and toil is suspended and the anxiety and cares of business are laid aside. What can be a more gratifying contemplation to every benevolent mind, than the state of the poor man on this hallowed day of rest? He rises in the morning, not to renew his usual toil, but to recruit his exhausted strength, and to spend his time in the bosom of his family. He has this day graciously allotted to him by his kind Creator, for the purpose of sharing with them domestic enjoyments and family endearments, of instructing them in the various branches of their duty to God and man, of comforting them under their several trials, and of conversing with them about the means of attaining an entrance into a better world to come. Cold must be the feelings, and cruel the heart, which would deprive those who are wearied with six days incessant labor, of this rest designed for them by God; yet every one who encroaches on the hours of the Sabbath, who employs his laborers, or who requires the shopkeeper to pursue his business, on that day, is guilty of this cruelty.

But we earnestly request you also to reflect on the very important benefits which the Sabbath was designed to convey to man. It is the day peculiarly intended for his instruction and improvement in religion, for it is to be kept holy to the Lord. Contemplate then the advantages which

religion is calculated to communicate. It teaches duty, it restrains from evil; it keeps the passions, those frequent sources of misery, within bounds. It supplies the most powerful motives for religious obedience. It produces, as far as its influence is felt, the most happy effects on society, rendering children dutiful, parents tender, husbands loving, wives affectionate, masters mild, servants faithful, neighbors friendly. It would, if universally received, make every man with whom you have dealings scrupulously upright, and convert every person whom you meet into a friend and brother. It would put an entire stop to the contentious jealousies, envyings, and oppression which now, alas! so generally prevail, and would render the world a scene of justice, happiness and love. Such would be its effects, if its benign influence were fully felt, and they will be of a similar kind in proportion to the degree in which that influence takes place: it is, however, impossible that these effects can be produced where it is imperfectly known, where its nature is not studied, its excellence is not understood, and its precepts are not obeyed. Hence appears the necessity of the just employment of the Sabbath, since the Sabbath has been expressly set apart that every advantage of obtaining a spirit of true religion might be afforded, which can be derived from leisure, and attendance on public worship. To break the Sabbath is therefore in effect to reject religion, and to renounce the important benefits and blessings which it was intended to convey. Other sins are committed against particular branches of duty, but breaking the Sabbath saps the foundation of all duty, and undermines the whole fabric of religion.

We desire you also seriously to reflect that the day is at hand in which we must all give account of ourselves to God. It will then be of no avail to us to have been prosperous in our worldly business, or successful in earthly pursuits. The only thing which will then appear to have been of real importance, will be the care which we have bestowed upon our souls, the regard which we have paid to God, the meetness which we have attained for a state of perfect holiness above. But if we have profaned the day peculiarly set apart for our souls, by making it a day of business or pleasure; if we have not profited by the means and advantages afforded to us by that day; if we have used no endeavors to know, and taken no pains to serve God; what can we expect but to be excluded from the kingdom of heaven, and to be refused a share in the blessings which we never properly valued or sought. How just would be in this case our condemnation!

We would earnestly beseech you then, brethren, by the regard you owe to your peace and comfort, to the well being of society, to the salvation of your own souls, that you would employ the Sabbath in such a manner as will fulfil the great and good purposes which it was designed to answer. And we trust that the importance of the subject, in conjunction with the pastoral care which we exercise over you, will fully justify us if we make this address to you still more particular.

We more especially then address those amongst you who are engaged in business, and earnestly request you not to open your shops on the Lord's Day. Why should you not enjoy that rest from toil and labor, which God intended for all? Why should the morning of the Sabbath be a time of hurry and fatigue to you? Why should you be unable to go with your neighbors to worship and serve God? You must feel, we doubt not, that you labor under great hardships in this respect, and you

cannot but acknowledge that it would tend exceedingly to your comfort to be able to enjoy the rest of an undisturbed Sabbath ; but you fear that your business might be injured by refusing to supply your customers on the Sunday morning ; they might apply to other shops which would still be opened to them. This objection, however, (the only one of any weight) could have no force if the tradesmen in a place were unanimously to agree (as it is not doubted they will in this village) faithfully to act in concert with each other. In this case no loss could possibly arise to any.

I hope indeed that no one could be found in this place, base enough to attempt to take advantage of his neighbor's conscientiousness ; for base, indeed, it would be to make that conscientiousness the ground of defrauding or injuring him in his livelihood ; but if there should be such a person, it must be remembered that the law* may punish him whom conscience would not bind ; and the indignation of the public would probably prevent his treacherous conduct from being ultimately successful. But even allowing that you were to suffer loss for a time, let us remind you that a little, enjoyed with a good conscience and God's blessing, is better than even great wealth gained by iniquity. It must not also be forgotten that God is the only source of prosperity : as he can in various ways take away that which has been unrighteously obtained, so he can easily make up to you by other means what you have suffered for his sake. But even if you do suffer by your conscientiousness, should you not look upon it as a trial of your regard to God ? should you not be willing to make a sacrifice to the cause of God and your conscience ? Remember that it is only in circumstances in which some self-denial must be exercised, some risque incurred, some sacrifice made, that our faith can be proved to be sincere.

But if it is the duty of the *tradesman* to keep the Sabbath, it must be equally the duty of his *customers* not to tempt him to break it. The customers are the original cause of the sin, and though this will not excuse the shopkeeper, yet much of the guilt will undoubtedly lie at their door. We exhort you then, brethren, to consider the evils to which you may thus subject others. Would you desire *them* to break the laws of God and man, to neglect their duties, and to incur guilt, merely to minister to your convenience, or perhaps to your negligence ? for surely a very little forethought might enable you to supply yourselves on the Saturday with every thing you want. Let masters also reflect how much they may be the cause of other men's sins, by not paying laborers their wages in due time to enable them to purchase necessities on the Saturday. The laborer may be afraid to make complaint, but assuredly he considers his master as responsible for his breach of the Sabbath ; and the master sins with this additional guilt, that he can plead no reason of constraint or profit : it is simply his indolence, his negligence, or his indifference to religion, which induce him to encroach on the Lord's Day.

* We confidently trust that there will be no occasion in this place for compulsory measures ; but surely where a manifest fraud is attempted to be committed by the dishonest against the honest part of the community ; where one person will take an unfair advantage of another, and in so doing violate both the laws of God and his country ; the rights of justice, and the protection of the innocent, require that such conduct should not be unpunished : and notice is thus given that where all mild and persuasive measures fail, more forcible means will be resorted to. To prevent the necessity of these however, is the object of this Address.

We would also particularly enforce upon you who are *parents* the necessity of watching over your children on this day. The Sabbath was not intended to be a day of mere idleness and dissipation, but a season of particular attention to duty, and to the important concerns of religion. Would you wish your children to be dutiful in their conduct to you, faithful in the future discharge of the duties of their station, moral and exemplary in their lives, and, in consequence, useful and respected here, and eternally happy hereafter; the foundation for this must be laid by you in the due improvement of the Sabbath. Be assured that if you suffer them to begin their career by breaking the Sabbath, and to acquire a habit of neglecting public worship, of wandering about the streets on the Lord's Day, of associating with the idle and profligate, you are accessory to the ruin of your children's morals. Were you to determine to train them up in a course of sin, and to fit and prepare them for destruction, what method could you take more directly adapted to it? As you therefore value your children's welfare in this world, and their everlasting salvation in that which is to come, we exhort you to take care that they spend the Sabbath properly. Let them attend schools, if of a proper age. Make a point of their attendance on public worship; read the Scriptures with them; instruct them in the nature of their duties; impress their minds by every due method, with a sense of the importance of moral and religious consideration; above all, set them yourselves an example of sanctifying the Sabbath by carefully abstaining from every breach of it and conscientiously practising all its duties: you will thus at least be free from the guilt of having neglected the most sacred duty of a parent, and you will probably enjoy the high reward of seeing your children blessed with the grace and favor of God, and heirs of everlasting happiness.

We also earnestly exhort you, whom the kindness of Providence has exempted from the necessity of laboring for mere subsistence, and from the temptation to follow your ordinary occupations on this day of rest, to set a good example to the lower orders of society, of the manner in which a Sabbath ought to be kept. Wealth and superior station, instead of releasing you from the necessity of observing the laws of God and man, increase your obligation to do it; though at the same time they put it in your power more easily to violate them if you are so disposed. Consider also the influence of your example, for which you are justly responsible. Persons in your class of life give the tone to the manners of the age. The industrious laborer who has never enjoyed time or means for the acquisition of knowledge and learning, will form by your example his idea of the necessity of keeping the Sabbath, and of the manner in which it ought to be kept. If you waste the sacred hours in frivolous occupations or secular pursuits, will he think it blameable merely to earn bread on that day for his subsistence? Do not you therefore sanction a false view of the manner of keeping the Lord's Day holy, by appropriating it to improper employments, to travelling, to visiting, to diversions, to reading secular books, writing letters or settling accounts? But let it be a day dedicated to religious purposes. This will be a proper return for the blessings which God has already bestowed upon you, and a just means of preparing you for the reception of future blessings of a purer and higher nature.

Finally, let us all bear in mind that it is not the outward observance of the Sabbath, however strict, which should be our object, but the spirit and temper which that observance indicates. It is the substance of religion,

not the form only, which we should seek to possess. The substance consists in the fear of God, the love of Jesus Christ our Saviour, regard to the law of God, and desire of his grace, regulation of the temper and heart, and preparation for a better state to come. These are the good things which the Sabbath was designed to communicate; and by producing these the wisdom of the institution will be manifested,

And let us strengthen our resolution by reflecting how soon we may be called to quit this transitory life and give an account of ourselves to God. This life is but as a shadow that fleeth, as a dream when a man awaketh. The distinguishing excellency of the Sabbath is, that it is a direct preparation for that eternal Sabbath which is kept above, a Sabbath in which the occupations and enjoyments differ in degree, rather than in kind, from that which real christians keep below.

That we may all attain that eternal rest is the fervent prayer of your faithful servants in the Gospel.—*Christian Observer*,

THE SACRED POETRY OF THE EARLY CHRISTIANS.

The Greek psalmody demands attention next. At the time of the organization of the Christian Church, the Greek was the learned language; and was accordingly more or less used in all civilized nations. While the Romans were exercising universal dominion, the Greeks still maintained their superiority in science and literature. The language was extensively used throughout Western Asia and Egypt, though principally by the higher and educated classes. Although not mentioned among the dialects spoken on the day of Pentecost, there can be no doubt, that the Gospel was preached in this language almost, if not quite, from the commencement of the dispensation. The first Church organized at Antioch, was Grecian, and others in the Greek provinces of Asia Minor, and the islands of the Levant followed soon after. This organization could not be completed without an adequate number of psalms, hymns, and spiritual songs. The Scriptures of the Old Testament they already possessed in a standard translation made nearly three centuries before; but the psalms as exhibited in this translation could not be appropriately adapted to music without considerable transformation. Poetic form and arrangement at least, if not rhythm, would be requisite. It does not appear, however, from the earlier specimens extant that they divided their psalms or hymns into regular metres or stanzas; and probably their music, being more of the character of chants, than of modern tunes, did not require such distribution. The earlier periods of the history, however, afford us little information on the subject. It might have been expected from the literary character of the Greeks, and the number of ecclesiastical writers, whose works have survived the general wreck of ancient literature, that we should be furnished with sufficient materials for a complete history of Grecian psalmody, even from the days of the apostles. But in this expectation the enquirer is painfully disappointed. Several centuries pass in review, and present only here and there occasional references to this

portion of the services of the sanctuary. Some have even supposed, that, during the period of frequent persecutions between the days of the apostles and the accession of Constantine, the Christians had discarded music from the public services, for the purpose of avoiding every thing which might attract attention or betray them to their adversaries. But we possess sufficient information to contradict this opinion; and if we had none, we should not esteem it probable; for even in this period they enjoyed many intervals of peace and prosperity, when they could worship their God and Saviour according to his own commands—commands requiring them to sing praises to his name, and admonish one another with psalms, and hymns, and spiritual songs. Besides, the injunctions of their ascended Lord were too important in the view of their unadulterated faith, and the language of sacred praise too dear and congenial to their fervid hearts, to be readily relinquished. Various reasons have been assigned for this deficiency of information; such as, the fragmentary character of the surviving history of that period, the efforts of persecutors to destroy the manuscripts, the comparative paucity of books, and the variety of parties and sects into which the Church was divided in later ages. But the kindness of providential care has preserved as much intelligence on this subject as would be essentially important, and this we ought to receive with grateful contentment.

Philo, a contemporary of the apostles, is said by Nicephorus to have testified that the primitive Christians after the time of Christ and his apostles, sang in their public worship, not only the Psalms of David, and other poems from the Scriptures, but also hymns and odes composed by themselves.* In this statement we recognise distinctly the psalms, hymns, and spiritual songs, mentioned by the apostle. In the apostolical Fathers we find such admonitions as these: "But do you also individually become a choir, that in concord and unanimity, receiving the tone from God in unity, 'ye may sing to the Father by Jesus Christ with one voice.'†—"That a choir being formed in love, ye may sing to the Father by Christ Jesus."‡ Origen, in his eighth book against Celsus, declares expressly, that the early Christians not only prayed but sang in their meetings.¶ The well known testimony of Pliny, a distinguished Roman of the second century, Procurator of Bithynia, and himself a persecutor of the Christians, proves, that during the darkest periods of their sufferings they did not neglect the songs of Zion, or hang their harps upon the willows. When cited before the Procurator's inquisitorial court and examined, "they assured him that their only crime, or more properly, error, consisted in assembling on certain appointed days, commonly before day-light, to sing together, or alternately (*vicissim*), a song to Christ, as God, and to bind themselves by an oath not to commit any iniquity, &c."§ "We testify our gratitude to him," says Justin Martyr, "and glorify him by songs and hymns of praise." Clement of Alexandria not only mentions vocal but instrumental music at the Sacramental feast, "If any one is able to sing and play on the harp or lyre at the Communi-

* Haug's *Alterthuemer der Christen*, &c. p. 381.

† S. Ignatii Epist. ad Ephesios. *Bascl. Ed.* p. 23.

‡ Ibid. ad Romanos. p. 66.

¶ Haug. p. 381.

§ Epist. Lib. 10. Ep. 97.

on, he is not liable to censure, for he imitates the righteous King of the Hebrews, who was acceptable to God: the guests, however, ought to regard moderation in singing; that only those should sing, who possess good voices, lest the euphony of the psalms should be destroyed." At a later period he declares himself opposed to the effeminate church music, because it enervated the mind and led to licentiousness; a spurious refinement having already found its way into the music of the Church at Alexandria.* And well might a pious Father's feelings revolt, if his ears were tormented with any thing like the light fugging and tripping airs, which have so extensively marred the devotions of the sanctuary in modern days.

A hymn always closed the Sacramental services. After the prayer was ended, the priest said, *ta agia tois agiois* "Holy things belong to the holy." The people answered, "One is holy, even our Lord Jesus Christ." After this he exhorted the people to partake of this sacred mystery, which as Cyril observes, was attended with sacred songs; and they sung together, "Come, taste and see how good is the Lord."† Chrysostom, in a homily on the 144th psalm, remarks, "This psalm deserves special attention, for it contains the words, which are always sung by the Initiated (the members,) saying, all eyes wait upon thee, and thou givest them their meat in due time: for he who has been made a child, and partaker of the spiritual table, with propriety praises the Father." A curious modification of this custom is described by Tertullian, an African Bishop of the second century. "We do not lie (sit) at the table, till a prayer is offered to God. Each one eats only what is necessary to a hungry man, and drinks what is moderate for the sober. Each satisfies himself in so far as he is mindful, that God should be glorified in the night. In our conversations we imagine God hears us. When the water for washing the hands, and the lights are brought in, each one is required publicly to sing a hymn to the praise of God, either out of the holy Scriptures, or of his own composition, by which it is known whether he has been temperate in drinking."‡ This scene reminds us of the picture of the Church of Corinth, a century before, drawn by the pen of an apostle. We wonder at the rudeness, and sacrilegious irregularity of those Churches, but do we not too often ourselves carry to the Sacramental board, feelings almost as carnal and unsubdued? How seldom is the Gospel received in the fulness of its heavenly spirit, and the whole heart yielded to its transforming influence. How many bear the name of Christians without any knowledge of Christ, in "the power of his resurrection and the fellowship of his sufferings," and approach his table, and eat, and drink with his children, and go away to dishonor his name and wound his cause by worldliness, intemperance, and other vices!

As a specimen of the ancient sacred poetry, a morning hymn, found by Bishop Usher among some Alexandrian manuscripts, bearing the impress of considerable antiquity, may be here inserted.

* Schoene, *Geschichts-forschungen*. Vol. I.

† Cave's *Primitive Christianity*. German Ed. p. 283.

‡ It is uncertain whether Tertullian is here describing the Lord's Supper, or the love feasts, (*agapae*.)

A MORNING HYMN.

Every day will I bless thee,
 And I will praise thy name forever.
 Grant, O Lord, that this day
 We may be kept from sin.
 Blessed art thou, O Lord, God of our fathers,
 And let thy name be extolled and glorified forever. Amen.
 Blessed art thou, O Lord, teach me thy judgments.
 O Lord, thou art our refuge from generation to generation.
 I have said, Lord have mercy on me,
 Recover my soul, for I have sinned against thee.
 O Lord, I flee unto thee.
 Teach me to do thy will, for thou art my God.
 For with thee is the fountain of life.
 In thy light shall we see light.
 Extend thy mercy to those that know thee.

It will be perceived at a glance, that, on account of the unmetrical and unpoetical form of this ode, in adapting music, the anthem or the chant alone could be used.* "On the metre of the Grecian hymns," says Augusti, "little can be said. In the ancient spiritual songs of Clement, Gregory Nazianzen, Nemesius, &c., we find much accuracy and regularity, and we may always be satisfied with the Anapaests and Iambics, which were the prevailing measures." In fact so few of the ancient hymns remain, that we have scarcely data for a judgment on their poetical and rhythmical character. In the existing liturgies and collections, no hymns are found earlier than the eighth century, and the works of the fathers furnish only a few detached pieces; with the exception of Gregory Nazianzen, of whose poetry a considerable amount is preserved.

Some interesting testimonies are preserved of the private use of the hymns and sacred songs. Thus Clemens Alex. describes the pious man, as "continually blessing, praising, singing and presenting hymns to God the Lord of all;" being assisted by the Holy Spirit of God, "without whose aid it was impossible to sing, either in good rhyme, tune, metre or harmony."† A good Christian's life is a continued festival, his sacrifices are prayer and praises, reading of the Scriptures before meat, and singing of psalms and hymns at meat.‡ Hence in their feasts and banquets, "when they drank to one another, they sung an hymn, therein blessing God for his inexpressible gifts towards mankind both as to their bodies and souls."§ "Let no festival occasion pass," says Cyprian,§ "without celebrating this celestial grace. Let the solemn festival resound with psalms, the precious viands of the soul. If we have a spiritual relish, these pious affections will charm our ears." Tertullian urges it as a strong objection

* Primitiva ecclesia ita psallebat, ut modico flexu vocis faceret psallentem resonare, ita ut pronuncianti vicinior esset quam canenti. *Isidore Hispal. de Eccles. Offic. I. 5.*

† Origen De Orat. § 6. Kings Primitive Church. Pt. 2. p. 7.

‡ Clemens. Alex. Stromat. Lib. 7.

§ Ibid. Lib. 6.

§ Epist. ad Donat. Cave's Primitive Christianity. Pt. 1. Ch. 9.

to the marriage of a female believer with an unbeliever, that they would be unable to sing in sweet accord. "What would her husband sing to her? Or what would she sing to her husband?" But if both were pious, "psalms and hymns would resound between them, and they would mutually excite one another, who shall sing unto God best."* Chrysostom earnestly exhorts the men to teach their wives and children appropriate hymns, to be sung in their various employments, and especially at the table; "because such spiritual songs were an excellent antidote to temptation: for as the devil is no where more busy to draw us into his net, than at the table, tempting us to intemperance or excessive indulgence; so we must diligently prepare ourselves with psalms both before and after table; and again when we rise from the table we must sing spiritual songs to the praise of God with our wives and children."† "Admonish and edify one another with psalms and hymns and spiritual songs. Behold how carefully the apostle avoids imposing burdensome duties. Since reading may be laborious and burdensome, he directs you not to the history but to the psalms, by which you may at the same time inspire your heart with serenity, and imperceptibly alleviate the burden of your cares. *With hymns and spiritual songs.* Your children are still learning Satan's songs and dances, like cooks, caterers, and dancing masters, but a psalm no one learns. It is even deemed something ludicrous, or ridiculous. Hence the propagation of every evil: for the growth of the plant will be in proportion to the quality of the soil; and the fruit will bear the same character. If planted in a sandy or saline soil, such also will be the fruit, but if in sweet and fertile ground, a similar difference will appear in the production. The doctrines of the Bible are a fountain, which waters the soul. Teach then your children to sing those psalms full of wisdom, enjoining temperance and self-government, and especially avoidance of intercourse with the wicked."‡

The alternate or responsive mode of singing was introduced into the Christian services at an early date, and much earlier in the Oriental, than in the Western Churches. The Syrian Church, it is said, claimed the honour of first adopting this kind of music. It was established in Antioch before the time of Constantine, by Ignatius, a Bishop, who, according to Syrian tradition, was instructed in a vision to imitate the songs of the Seraphim. At a later date, two monks are also said to have rendered their names illustrious by introducing the responsive hymns into the Church of Antioch.¶ These statements are reconciled, by supposing that the former refers to the Syriac, the latter to the Greek Church in Antioch. From this region it gradually spread to the West. Chrysostom found it established in Constantinople when he settled in that capital, and Ambrose introduced it into his church at Milan; from whence it soon extended generally through the Western Churches. Sometimes the officiating priest or priests, as choristers, sang the principal part of the hymn, and left the people merely to respond the chorus, doxology, or amen; some-

* Ad Uxor. Lib. 2. quoted by King.

† Chrysostom in Ps. 41, quoted by Cave.

‡ Ibid. Hom. IX. in Epist. ad Col.—See *Der heilige Chrysostomus, &c.* by Leander Van Ess. (Darmstadt 1824.)

¶ Theodoret Hist. Eccl. Lib. II. Cap. 19.
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times a choir was organized to lead, while the congregation merely uttered the responses : and in other cases, the congregation itself was divided in some way and taught to sing alternate stanzas. The worship of the Christians described by Pliny, is supposed to have been of this character. "Carmen Christo, quasi Deo, dicere secum invicem."* On any other supposition it is difficult to give a natural and consistent interpretation to the words. Basil the Great, of Cæsarea in Cappadocia, has given in one of his Epistles, a distinct account of this species of music in his description of a nocturnal service. "Our customs and rites are the same, which are practised in all other churches. During the night, the people assemble at the house of prayer; and with sorrow, anguish, and tears confess their sins to God. At last arising from prayers, they arrange themselves for the psalmody, and now, being divided into two parts they sing alternately to each other, which, at the same time, gives more force to the words, and serves to fix the attention, and prevent wandering of thoughts: then again they enjoin upon one to commence the tune, and the rest accompany him : and thus by this variety of psalmody, intermingled with prayer; they pass the night ; and at the dawn of the morning all unite with one voice and one heart in a psalm of confession to God, and every one in his own language makes his penitential acknowledgements." Philo, it is said,† has mentioned this practice as existing, even in his time, among the Christians, who derived it from the Jews. If this testimony is correct, it must have been introduced in the days of the apostles ; and if it had, from the days of David, and even of Moses, as some maintain, occupied a place in the services of the Jewish sanctuary, and was not in itself unlawful, or inappropriate, we cannot deem it improbable that Hebrew Christians, who still retained all the attachment of early impressions and associations, should transfer this favorite mode of sacred praise to the Christian Church. "It was probably such psalms," says Schoene,‡ "that the Emperor Theodosius the Great used to sing with his sister, early every morning, to the praise of God in imitation of the customs of monastic life."

(TO BE CONTINUED.)

EXTRACTS.

UNSEARCHABLENESS OF PROVIDENCE.

It is but a small portion of the works, either of nature or of providence, which we have an opportunity to contemplate. Our life is but for a few years ; and the world which we inhabit, is but one of the innumerable orbs, which crowd the universe. In that life, the events are neither very numerous, nor greatly diversified : of even that world, it is but a diminutive spot which we occupy ; but few of its inhabitants that we can see, and fewer still with whom we can be acquainted. For one in this situation, to pretend a capacity to judge of, and to censure the providence of

* To sing a hymn to Christ, as God, among themselves *invicem*, mutually, or alternately.

† Haug's *Alterthuemer der Christen*, p. 379.

‡ *Geschichts-forschungen*, Vol. II. p. 198.

God, which reaches to all ages and all nations, and which probably comprehends, under one system, the whole of his immense dominions, it is a degree of absurdity and impiety, which we would hesitate to credit, did it not fall under actual observation. Figure to yourselves a minute insect seated on one of the many wheels of a vast and complicated machine ; and you have a view of man's situation in the universe. Suppose that the insect's life continues only while the wheel moves through one of its notches ; and say, is it possible that such a creature can see enough, either of the construction or movement of the machine, to judge of its end, or of its fitness to attain that end? Yet such is the little spot, which, for a little while, man occupies, in the dominions of God. Although, therefore, his intellect were far more penetrating than it is, and his heart free from every moral defect, his situation alone, independently even of the shortness of his life, must utterly preclude him from a thorough perception of the whole plan of Providence. Can he, who peeps through the chinks of a shattered wall, perceive the whole extent of a country, the relative situation of its districts, or the rivers, hills, and vallies, which diversify its surface? Chained to the bottom of a deep and narrow pit, could you tell the number of the stars, or describe their courses over the wide expanse of heaven? Our mind is shut up in the body, as in a prison : and it is but through a few imperfect openings, that external objects are discerned. Hence, of necessity, our knowledge is narrowly circumscribed ; and hardly extends farther than a few gross matters of fact. Our reasoning consequently can proceed but a little way ; and even there, is liable to almost unavoidable defect. Is it possible, then, that the providence of God, of which so small a portion comes under our observation, can be otherwise than incomprehensible? This even the apostles, enlightened as they were by inspiration, acknowledged : "We now see through a glass darkly ; and know only in part.—*Coults' Sermons.*

THE CHRISTIAN'S JOY.

"Christian joy is adapted to every station and condition in life. Of temporal enjoyments, there is none suited to every character, case, and situation. Those who are weak in memory and judgment, are incapable of the pleasures of learning. The poor are cut off from the delicacies, from many of the comforts and conveniences, and are often pinched as to the necessaries of life ; while their poverty, at the same time, precludes them, though possessed of mental talents, from access to books, the store-houses of history and of knowledge, which might fill up, both with improvement and with innocent recreation, the intervals of toil. The blind have not the satisfaction of beholding the order and the grandeur of the works of God ; the majestic orbs of heaven above ; and beneath, the earth's ever-varying and ever-beauteous robe. The harmony of sound reaches not the ears of the deaf. The ambitious and the covetous deny themselves the pleasures of repose. The indolent and luxurious know not those of useful and healthful action. And what joys, short of those which come from heaven, can visit the aged, the feeble, or the bed-chained sufferer ; in whom desire hath failed, and whose every sense hath been blunted, unless to pain? To these and to the like, neither affluence nor philosophy can say---Come unto me, ye weary and heavy laden, and I will give you rest.

But even to these, spiritual joy is not necessarily a stranger. There

is no distance to which it cannot travel ; no darkness, or shadow of death, which it cannot penetrate. Is the Christian poor? he knows that God hath provided for him the riches of grace and glory : and he is satisfied, he is transported with the fulness and validity of his title to a treasure that faileth not, an incorruptible inheritance, a kingdom that cannot be moved. Is he deprived of the pleasures of sense, of meats, and of drinks? he tastes the purer and sweeter pleasures of the mind : he eats of the hidden manna ; he is nourished by the bread of life ; he is refreshed by the fruits of the Spirit, righteousness, and peace, and joy. Is he tossed in a sea of troubles? he has an anchor within the veil and his mind is calm. Is he under the reproach of men ? he has the approbation of God, and the testimony of a good conscience. In short, there is no condition in which he cannot obey God's law. For if, through absence of health or prosperity, he have not the opportunities of active obedience, he can suffer patiently ; and the joy, which is the result of either, nothing can take from him. There is no state that can prevent his rejoicing in the providence of Jehovah, while he constantly cherishes the belief, that all things concerning him are disposed by the wisdom which knows which is best, and by the goodness, which always loves him. Faith and hope rise superior to pain and sorrow : for the objects on which they rest, and from which they enable him to derive his happiness, cannot be affected by any change in the things of time and sense. They are the wings, which lift him above the world, to the abodes of bliss ; or rather they are the instruments, which bring down heaven to his soul. Such joy the world cannot give, and cannot take away. The rains may descend, the floods beat, and the winds blow, but it abides unshaken ; for it is founded on the Rock of ages, the power and faithfulness of the Most High. External circumstances, the loss of fortune, of fame, of health, do not impair it : they rather confirm its exercise, and render its value more sensibly evident.

Ibid.

EATING THE BODY OF CHRIST.

To eat the body of Christ, is an act of the mind, not of the body. It is, in its more general sense, to believe in him, to imbibe his doctrines, to feed on his promises, to digest his precepts, and to be in constant union with him and his disciples. There is the same relation between Christ and faith, as there is between natural food and the faculty of eating. Christ is our spiritual food, "the bread of life," and faith is the faculty by which we receive that food. To eat bread is to sustain the life that now is ; and to believe in Christ is to contribute to everlasting life. To believe in Christ is therefore to 'eat Christ,' to 'live by him,' to have our spiritual sustenance from him. In its particular application to the sacrament it is the act of thinking, believing, and meditating on Christ, especially on his death, and on the new covenant in his blood, with the consequent feelings of hope and trust in the divine mercy. And this spiritual food is verily and indeed taken by the faithful in the Lord's Supper. The communion of the body of Christ by faith, and in obedience to his command, is in a special manner an act of spiritual union with Christ ; for Christ says, "he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." By this spiritual union the disciples of Christ become the body of Christ : they are one with Christ, and Christ with them. But no one can thus verily and indeed partake of the body and

blood of Christ but believers, because such participation is altogether an act of faith. Whatever is spiritually done must be done in faith. We affirm, therefore, that "the body and blood of Christ are verily and indeed taken and received in the Lord's Supper," because they are spiritually received; and we say, "received by the faithful," because none but the faithful and spiritual are capable of partaking of that which is spiritual. As the natural man knoweth not the things that be of the Spirit of God, nor can know them, because they are spiritually discerned; so the unspiritual and unbelieving, "however they may carnally press with their teeth the symbol of Christ's body, yet in no wise do they partake of the body of Christ," because that which is spiritual can be only spiritually eaten, and because that which is a commemorative act of belief in Christ can be performed only by believers.—*Bishop of Durham.*

REVIEW,

REPENTANCE explained and enforced; being a serious appeal to every man's conscience on its nature, necessity and evidences. By J. THORNTON. "I tell you nay; but except ye repent ye shall all likewise perish." *Luke, xiii. 5.* Second American Edition. BALTIMORE; printed for the Rev. G. Leidy, by J. T. Hanzsche. 1828. pp. 189. 12mo.

Die Buße erklärt und anbefohlen. Ein Ernstlicher Ruf an das Gewissen eines jeden Menschen ueber deren Natur, Nothwendigkeit, und Kennzeichen. Von J. Thornton. "Ich sage nein: sondern so ihr euch nicht beßert, werdet ihr alle auch also unkommen." *Lucä, 13, v. 15.* Erste Amerikanische Ausgabe—aus dem Englischen uebersetzt. Herausgegeben von Jacob Mayer, York Co. Harrisburg: gedruckt bey Johann E. Wiestling, 1827. 256 Seiten, in duodez.

Our desire to foster to the full extent of our means and influence every effort of a literary character among the ministers and members of our own church, would have led us to notice these works much sooner, had we been in possession of the requisite means and time. And we regret that we can now bestow on them little more than a passing notice, but we are unwilling to defer it any longer under the prospect of an opportunity of doing more ample justice. As the subject is one of fundamental importance, and the manner in which it is here exhibited adapted to make a salutary impression, we are glad to learn that the German work, at least, has had an extensive circulation, and we hope both may yet extend their influence more widely, inducing preachers to exhibit the subject more lucidly and press it more urgently upon the consciences of their hearers, persuading sinners to yield their hearts to its humbling but salutary exercises, and teaching christians to exhibit more of its fruits and evidences in their characters and conduct.

The work was originally published in England, several years since. The author's object in the publication is thus stated in the preface.

"The design of the following pages is, to open the nature, to prove the necessity, and to point out the means and evidences of evangelical repentance. By all who pay any regard to religion, the subject is acknowledged to be of the highest importance. I have constantly kept in view the lower classes. For them chiefly, though not

wholly, is this little book intended. It has therefore, been my wish and aim, to bring down the language to a level with the capacities of the uneducated. Those who have been accustomed to read books which contain the richest treasures of learning, and the finest beauties of language, will find nothing here to gratify their taste. Should such glance into this work, the familiar anecdotes, and the plain, homely comparisons they meet, may be thought to descend too low for the dignity of the subject. Let it, however, be recollected, that what appears gross or trite to one, may be too refined and abstruse for another. Those who are little acquainted with the poor and illiterate, can scarcely have an idea how difficult it is to render religious truth sufficiently palpable and pointed to make any impression upon them. My chief fear, therefore, is, not that I have sunk the language below the mark required, but that it is, after all my endeavors, still too high.—*pp. vii—ix.*

When and by whom the first American edition was published we are not informed; but we are heartily glad to see it presented to the English readers in our churches in a second edition by one of our own ministers. Mr. Leidy has conferred an important favor upon the people of his own charge, as well as upon the community at large, and we hope he will be, if he has not already been, amply rewarded in the success of the work.

The task undertaken by Mr. Mayer, was of a more serious character, and we are glad to learn that he has met with sufficient patronage to reward his enterprise. The manner in which he has executed the work is by no means discreditable to himself. The translation generally exhibits a plain intelligible version of the author's meaning. Minor blemishes might be noticed in the details of the work: but we have neither time, inclination, nor room to enter into these minutiae, and will only observe, that on the first page we notice the following sentence entirely omitted in the translation: "You must soon die, and bid farewell to the world." To enable our readers to judge for themselves of the style and manner both of the original and the translation, we shall subjoin in parallel columns a specimen or two taken at random from different parts of the work.

"A sincere penitent has right views, and new thoughts of Christ.

"Once Jesus appeared to him as a root out of dry ground, having no form or comeliness, to make him desired. But now his divine excellency and glory are discerned and acknowledged. He bows himself at the feet of Jesus, and looks to him as the great Shepherd, Surety, Saviour, and Redeemer of his people. He beholds the brightness of the Father's glory, the express image of his person, and the fulness of the Godhead in Christ. He sees all the promises and provisions of the Gospel, as well as the keys of death and of hell in the mighty and faithful hands of Christ. What words can truly set forth the astonishing condescension and kindness of the Saviour? "If," said Austin, "the whole sea were ink, and every blade of grass a pen, we could not fully describe the love of Christ." It is impossible to have clear views, or spiritual discoveries of the adorable Redeemer, and not be in a considerable degree affected by them.—Mr. Flayel calls repentance the tear that

"Der aufrichtig Bußfertige hat die rechte Erkenntniß und neue Gedanken von Christo.

"Ehemals erschien unser Heyland, Jesus Christus ihm wie eine Wurzel aus trockenem Boden, ohne Ansehen oder Schönheit, welche ihn ihm wünschenswerth machen konnten. Jetzt aber sieht und erkennt er seine göttliche Vortrefflichkeit und Herrlichkeit. Er beugt sich zu seinen Füßen, und sieht auf zu ihm, als den großen Hirten, den Bürgen, den Erretter und Erlöser seines Volkes. Er sieht auf den Abglanz der Herrlichkeit des Vaters, das ausdrückliche Ebenbild seiner Person, und die Fülle der Gottheit in Christo. Er gewahret alle die Verheißungen und Belohnungen der Heiligen Schrift, als auch die Schlüssel des Todes und der Hölle in den starken und getreuen Händen unseres Erlösers Jesu Christi. Mit welchen Worten können wir die erstaunliche Herablassung und Güte des Erlösers wahrhaftig genug erheben? Austin sagt: "Bestünde die ganze See aus Dinte, und wäre jeder Grashalm eine Feder, so könnten wir die Liebe unseres Heylandes

drops from the eye of faith, while looking to Jesus. Who can behold the Son of God coming in the flesh, laying down his life as a sacrifice, and conquering death and the powers of darkness for us, without feeling a glow of love to him? *To them that believe, he is precious.*—pp. 29-30.

"The Bible is put into your hands.

"Christ expressly commands us to search the scriptures. Joh. v. 39. Do not just carelessly look into them, and then lay them aside. Let it be your aim to learn what is the good, and acceptable, and perfect will of God revealed in them. Some will not read the Bible lest it should make them uneasy, and fill them with gloomy thoughts. Does not this prove, that they need what they neglect? Let me earnestly entreat you, to apply to the scriptures with a sincere desire to know yourself, and to know Christ, who is the way, the truth, and the life. Weigh your state in this balance of truth, and when you find yourself wanting, weep over your deficiency. Lay your bosom open to this sword of the Spirit, and when you find yourself wounded, seek the healing balm of divine grace. And, besides serious consideration, lift up your heart to God, for the unction of his Holy Spirit to teach you. Let your cry be, *Lord, open thou my eyes, that I may see wondrous things in thy law.* Shew me thy way, and all my wanderings from it. Shew me thy glory, that I may be deeply sensible of my sin, and filled with grief and shame. *Who can understand his errors? Cleanse thou me from my secret faults?*

"You have an opportunity of hearing the gospel. *Keep thy foot when thou goest to the house of God, and be more*

nicht vollkommen genug beschreiben."—Wenn wir eine deutliche Kenntniß oder Offenbarung von unserm anbetungswürdigen Erlöser haben, so ist es unmöglich, daß wir ihn nicht über alle Maassen lieb haben sollten. Herr Flavel nennt die Buge "die Thräne, welche während dem Anschauen Jesu vom Auge des Gläubens fällt." Wer kann auf den Sohn Gottes schauen, wie er ins Fleisch gekommen, sein Leben zum Opfer dargebracht, und den Tod und die Macht der Hölle für uns überwunden hat, ohne glühende Liebe für ihn zu empfinden? "Allen, die an ihn glauben, ist er theuer."—ss. 49, 50.

"Die Bibel ist euch in die Hände gegeben worden.

"Christus befiehlt uns ausdrücklich, in der Schrift zu suchen: Johannes, im 5. Kapitel 39. Vers. "Suchet in der Schrift, denn ihr meynet, ihr habet das ewige Leben darinnen, und sie ist die von mir zeuget." Lest sie nicht leichtsinnig, und legt sie darnach auf die Seite; sondern laß es euer bestreben seyn, zu lernen, welches da sey der gute, der wohlgefällige und der vollkommene Gottes Wille." Römer, im 12. Kapitel 2. Vers.

"Einige wollen die Bibel nicht lesen, aus Furcht, sie möge sie unruhig machen, und sie mit traurigen Gedanken erfüllen. Ist aber diß nicht ein deutlicher Beweis, daß sie dasjenige von Nothen haben, was sie verabsäumen? Laß mich euch ernstlich ermahnen, daß ihr mit dem aufrichtigen Verlangen die heilige Schrift lest, euch selbst—und euren Erlöser, Jesum Christum, der der Weg, die Wahrheit und das Leben ist, erkennen zu lernen. Wieget euren Zustand auf dieser Waagschale der Wahrheit, und wenn ihr euch zu leicht erfindet, so weinet über euren Mangel. Entlößet eure Brust diesem Schwerde des heiligen Geistes, und fühlt ihr euch verwundet, so suchet den Balsam der Göttlichen Gnade. Erhebet bey euren ernsthaften Betrachtungen eure Herzen zu Gott, und bittet ihn für die Salbung seines Geistes, womit er euch unterrichten möge. Ruft aus: "Gott! öffne mir die Augen, daß ich sehe die Wunder an deinem Gesetz." Ps. der 119. am 18. Vers. Zeige mir deinen Weg, und wo ich gefehlet habe. Zeige mir deine Herrlichkeit, auf daß ich meiner Sünden tief eingedenk, und voll Kammer und Scham seyn möge. "Wer kann merken wie oft er fehlet? Verzeihe mir die verbergene Fehler." Ps. 19. im 13. Vers.

"Ihr habt die Gelegenheit, das Evangelium predigen zu hören. "Bewahre deinen Fuß, wenn du zum Hause Gottes gehst,

ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Eccles. v. 1. The preaching of the gospel was not intended for your amusement, but for your profit. Think, when you walk to the house of God, for what purpose you are going. Think, how many sabbaths and sermons have been lost!—While you are entering the doors of the church or chapel, carry along with you the caution our Lord has given: *Take heed how you hear!* Do the cares of this world follow you? drive them away, as Abraham drove away the birds, which came down to devour his sacrifice. Do vain thoughts rush into the mind? cast them out, and give them no place or indulgence. Pray for divine grace, to render the word quick and powerful to you. Let your heart be poured out into such petitions as these, "O Lord! thou has sent thy gospel to my ears—apply it to my heart! Thou hast cast my lot where the light shines around me; O, let it shine into my mind, and give me glorious discoveries of thy great salvation! Gracious God! let the next sermon I hear dissolve my soul: Let the bonds of iniquity be broken, and the lusts of the flesh subdued. May I not only hear, but also understand, inwardly digest, remember, and practise thy word!" Reading and hearing are means so valuable, that nothing can make up for the want of them. The rich man wished Lazarus to be sent to his ungodly relations, and said, *If one rise from the dead they will repent:* But Abraham answered, *They have Moses and the prophets; if they hear not them, neither will they believe, though one rose from the dead.*"—pp. 104-106.

und komme daß du hörst, das ist besser, denn der Narren Opfer; denn sie wissen nicht, was sie Böses thun." Prediger Salomonis, im 5. Kap. im 1. Vers. Das Predigen des Evangeliums geschieht nicht zu eurem Zeitvertreib, sondern es soll zu eurem wahren Nutzen dienen. Bedenket, wenn ihr zum Hause Gottes gehet, zu welcher Endzweck ihr geht. Bedenket, wie viele Sonntage und Predigten ihr verloren habt. Wenn ihr in die Kirche oder Kapelle eingehet, so erinnert euch der Warnung die Gott der Herr, euch gab: "Habet acht, wie ihr höret." Folgen euch die Sorgen der Welt nach, so treibt sie von euch wie Abraham die Vögel hinweg trieb, die sein Opfer verzehren wollten. Dringen eitle Gedanken in euer Herz, so werfet sie hinaus, und gebt ihnen weder Raum noch Schonung. Setet um die Gnade Gottes, auf daß er sein Wort schnellwirkend und kraftvoll für euch machen möge. Ergießet eure Herzen in folgendes Gebet: "O Gott! du hast dein Evangelium zu meinen Ohren gesandt, wende es auch auf mein Herz an! Du hast mein Loos geworfen, wo das Licht mich bescheinet; o! laß es auch meinen Geist erleuchten, und schenke mir die glorreichen Entdeckungen deines großen Heils! Gnädiger und allbarmherziger Gott! gib, daß die nächste Predigt, die ich höre, mein Herz erweiche! laß mich den Bund der Ungerechtigkeit brechen, und die Lüste des Fleisches ausrotten, und mache du, daß ich dein heiliges Wort nicht allein hören—sondern auch verstehen—zu Herzen nehmen—und, unter steter Erinnerung desselben, es auch üben möge!" Das Lesen und Hören des göttlichen Wortes sind so schätzbare Mittel, daß deren Mangel nichts ersetzen kann.

"Der reiche Mann wünschte, daß Lazarus zu seinen lasterhaften Verwandten gesandt werden mögte, und sprach: "Wenn einer von den Todten zu ihnen gieng, so würden sie Buße thun." Abraham aber sprach: "Hören sie Mosem und die Propheten nicht, so werden sie auch nicht glauben, ob jemand von den Todten auferstünde." Lucä, am 16. Kap. 19. Vers. ss. 146-149.

We only add in conclusion a list of the particular topics discussed in the successive chapters of the work. *On the State of the Impenitent—On the Nature of Repentance—On the Necessity of Repentance—On the means of Promoting Repentance—On the evidences of Repentance—On the Encouragements given to the Penitent.*

Religious Intelligence.

PERSECUTIONS IN SWITZERLAND.

Having recently received the Archives du Christianisme down to the November Number, and finding a continuation of "this lamentable and disgraceful episode in the history of protestantism," we embrace the earliest opportunity of communicating to our readers the leading facts.—Such of our readers as have read with interest the details in our former numbers (September and October) will naturally feel desirous of ascertaining the result or the progress of this iniquitous business.

CANTON DE VAUD.

M. M. Vinet and Monnard. "The Nouvelliste Vaudois, of June 6, contains the decisions literally of the two tribunaux, which have successively decided that there was no cause of action against Messrs. Vinet and Monnard. In addition to the facts already known to our readers we remarked with the merited indignation, that the public prosecutor, obliged as it appears by the example of M. Nicole to follow in his decisions the orders of the Council of State, under penalty of losing his office, demanded that a warrant *de prise de corps* (for seizing the body) should be issued against the two highly esteemed citizens under accusation, and that this warrant *might not be set aside by bail*—that is to say, the Council of State actually designed that these two gentlemen should be imprisoned, and that they should be deprived by an odious exception of the privilege of preserving their liberty by bail—a privilege granted in the Canton of Vaud to the authors of crimes satisfactorily proved, when a sufficient guarantee is given that the administration of justice will not suffer. But in this case the crime itself was so questionable, that in fact it was found not to exist at all; and the character of two of the most respectable citizens of the Canton was involved, one of whom was a member of the sovereign Council, and the other had come of his own accord from Basel to Lausanne to demand a trial. Truly we could not have anticipated such a display of blindness and passion. Happily the tribunaux were disposed to do justice; and the whole affair is legally reduced to a simple contravention of the first article of the law regulating the press, which ordains, that a man, to enjoy the liberty of the press in the Canton of Vaud, must be a native of the Canton, of age, and a resident for the preceding year in the Canton. Mr. Vinet possessed the first two of these qualifications, but had forgotten the last, and thus violated the law in a manner altogether involuntary. The extent of penalty attached to this violation is a fine varying from four to one hundred Swiss francs (6 to 150 French fr.)

"Parturiunt montes; nascitur ridiculus mus."

"The students who had attended M. Monnard's course, grieved at the interruption of their studies, in a body requested him on the 25th of April to continue his instructions in private lectures. The Nouvelliste Vaudois, of June 16, published, at the request of a committee of the students, M. Monnard's reply. It is full of dignity and candor, and confirms the opinion of all who know him, that he is equally a good citizen and an able professor. "Placed," says he, "under the double weight of a penalty and a suspension, I cannot without failing in due regard to the government of my country, prolong relations, which it has judged it good to interrupt; for I am no more disposed to evade the laws and decisions of the authorities, than to brave and disregard them." Such is the dangerous character of this man, whom arbitrary power has prosecuted, and still holds prohibited from the exercise of his official duties."

The inferior court after a full examination of the case fully acquitted Mr. Monnard, and imposed a fine of 80 francs together with costs on Mr. Vinet, for his violation of the censorship in not having resided in the

* On page 317, (Oct. No.) of our last volume, an account is given of the prosecution of these distinguished clergymen and professors.

Canton during the year immediately preceding the publication of his pamphlet. This sentence was affirmed by the court of appeal, to which the case had been referred for ultimate decision, by order of the Council of State, which was dissatisfied with the first decision. Mr. Vinet acquiesced in the sentence, and it was confidently hoped that the matter would end here—that Mr. Monnard would be again restored to his office, and Mr. Vinet permitted to return home in peace.

"Such is the issue of this deplorable affair. The decree of the Council of April 24th declared, that the suspension of Mr. Monnard should continue until a definitive sentence should be pronounced by the tribunals. The tribunals have decided; the innocence of Mr. Monnard is recognised and proclaimed. What does the Council of State do in the mean time? Will the *justice* called *administrative* find and punish a crime, where *legal justice* has declared that none exists?

"Yes, in disregard of the tribunals, in disregard of public opinion, in disregard of all justice, in disregard of the opinions of all wise and enlightened men, and friends of order and of law, Mr. Monnard must be condemned and punished; *for such is the good pleasure of the Council of State*. From the 29th of June to the 1st of September, the sentence of suspension remains in force. What, *two months* to make a decision! But this delay is easily explained. The Helvetic Diet was in session, and the Landammann Muret was there as a deputy, and such a decision could not take place without him. Finally on the first of September the Council declares its final sentence, which is as follows:*

"DECREE.

"*Art. 1.* Mr. Alexander Vinet, an ordained minister, shall be deprived during two years of the privilege of seeking any ecclesiastical situation in the Canton of Vaud.

"*Art. 2.* The minister, Mr. Charles Monnard, shall also be deprived of the same privilege during one year:

"Further, the said Mr. Monnard shall remain suspended during the same time, which will terminate Sept. 1st, 1830, from his office as professor of French Literature in the Academy of Lausanne.

"*Art. 3.* The present decree shall be notified to Mr. Alex. Vinet by the intermédiaire of the Academy, and to Mr. Charles Monnard by the Academic Council.

"It shall moreover be communicated to the Deans of the four Classes.

"Given under the seal of the Council of State at Lausanne, on the 1st of Sept. 1829.

{ L.S. }

BOISOT, *Chancellor.*"

BOURGEOIS, *Presiding Landammann.*

We ask if it is possible to carry contempt of the courts farther than this. It is the privilege of mercy reversed. Two sovereign decisions, and not a trace of them in the decree, unless it be in a single passing phrase! Not a word to intimate the double acquittance pronounced by the only legitimate organs! Both tribunals decided that Mr. Vinet was *alone responsible*, and that Mr. Monnard, *without being responsible*, had performed various offices, with which Mr. Vinet had commissioned him, but the Council does not hesitate to declare, that *Mr. Monnard has taken a DIRECT and ACTIVE part, &c.*"

The passage in Mr. Vinet's pamphlet which the Council cites as the principal ground of complaint, and which it says contains "*theories absolutely subversive of order*," is the following literally translated.

"An unjust law ought to be respected by me, although unjust, when it merely affects my interest, and my fellow-citizens, though equally aggrieved, owe it the same respect; but an immoral, irreligious law—a law which obliges me to do what my conscience and the law of God condemn, if it cannot be revoked, must be disobeyed. (il faut la braver.) This principle, instead of being subversive, is the life-giving principle of society—it is the struggle between good and evil. Suppress this struggle, and what is there to restrain human nature in its tendency to vice and misery,

* We omit for want of time and room the grounds of this decision, which are declared at full length, consisting in a declaration of the dangerous tendency of a passage in Mr. Vinet's book, and other assertions wholly at variance with the conclusions of the courts.

whither so many causes emulously conspire to urge it? It is by revolt and in revolt, (if we may use the term,) that society is improved, that civilization is established, that justice reigns, and truth flourishes."

In our October number of last year, page 316, it was stated, that prosecutions had been commenced against various individuals in the Canton—the later numbers of the Archives furnish the results of all these trials. Mr. Henry Olivier, pastor of Lausanne, and Mr. Durand, a deacon, were sentenced to *one years banishment*, and seven eighths of the expenses of prosecution. Our readers will recollect, that Mr. Durand's crime was simply signing the commission given by the Dissenting churches to Mr. Lenoir, and that of Mr. Olivier giving him eight francs to meet the expenses of his journey. Mr. Verly of Orbe is condemned to *six months confinement in his commune*.*

"In reference to Messrs. Olivier, Durand, and Verly, the court of appeal confirmed the sentence of the inferior tribunal. These sentences, rendered solely *on account of religion*, transport us at once to the sixteenth century, exhibit satisfactorily the state of the Canton, and justify too fully our declarations. Fourteen or fifteen persons have already been banished from the Canton for the cause of religion—if the same number in proportion to the population were removed from France it would amount to *three thousand banishments*."

"At Yverdon Messrs. Lardon, Simon, and Devely (see page 316 of our Oct. No.) were fully acquitted without expenses by the inferior court. Mr. Lardon plead his own cause with great moderation, and much force."

"New outrages have been committed, and remain almost unpunished. On the 4th of May a meeting for *prayer in behalf of missions*, held at Vevay by *members of the national church*, in the house of a *member of the national church*, at which *pastors of the same church* presided, was violently assaulted; the persons who attended were hooted, abused, and threatened; stones were thrown at the windows, &c. The next day proceedings were instituted against the aggressors; and seven of them acknowledged their participation in the outrage; but this investigation, like all others of the same nature, produced no results, and the transgressors remain unpunished. Will it be said that *dissent* is the only object of persecution? But a still more serious outrage follows."

"On the 16th of May, at ten o'clock at night, two musket balls were fired at the parsonage of Mr. Paul Monneron, pastor of the national church at Oron. The guns were fired near the centre of the village. One of the balls struck the wall; the other entered the passage gate and traversed the piazza in its whole length. A servant was very near falling a sacrifice to this dastardly attempt at assassination. We are assured that the assassin is known, yet he is not punished."

"In the neighborhood of Palezieux the friends of missions held a *meeting in the open air and in a retired place*, near a wood house (la maison des Bois,) hoping that there at least they might pray in peace for the prosperity of the kingdom of God upon earth. It was thus that the protestants in France concealed themselves half a century since to address their united worship to the Saviour. As in France then, so now the peaceable meeting at Palezieux was dispersed by an armed force. The Syndic of Ecoteaux directed a verbal process against this new class of malefactors. In the mean time the meeting was dispersed, and not more than a dozen persons remained. A report of the affair was made, in which the names of persons supposed to have been present at the meeting were inserted almost at random; as for instance, the name of a certain regent figured in the list, who had not been present at all, &c. This report was sent to the Council of State by the magistrate of Oron, (the same who neglected to prosecute the assassin of whom we have spoken.) The meeting was described as a sectarian assembly, although it was composed of members of the national church. The dissenters held a meeting in another place. The pastor of the place has been put under the special surveillance, or inspection of the police, *because the members of his family prayed in this meeting*, instead of going to offend God *legally* at the tavern or ball room."

* Mr. Verly is charged with illegally assuming the office of deacon, and aiding in a smaller degree the missionary Lenoir, that is, he gave four francs, while Mr. Olivier gave eight.

CANTON OF BERNE.

Introduction of the Inquisition into Berne by the Government of the Canton.

"It is not without design that we employ the word *Inquisition*, and it will be seen that it is strictly correct. The events which have occurred in the Canton de Vaud are *nothing* in comparison with what has just passed in Berne. The *Secret Council*, without law, without trial, has condemned to *perpetual banishment* twelve citizens of Berne and eight strangers (persons not native or adopted citizens,) because they are *dissenters*. Four dissenting ladies have been exempted from this process *because they belong to the nobility*, but they have been put under the surveillance of their families, and one of them has been obliged to make her escape with her children, to prevent their being taken from her. In the Canton de Vaud there are at least laws and tribunals, and the highest degree of punishment is three years banishment; but in the Canton of Berne they are not limited to such penalties as suppose some dignity and rights still on the part of the people: the *Secret Council* decides the fortunes, the happiness, the repose, and consequently in some respects the lives of the citizens, with closed doors, without rendering any account to any one, without law, without trial, and even without hearing the accused in their own defence, and condemns them without any form of process except the mercenary testimony of certain spies. Every meeting, designed for religious edification, and not for wordly dissipation, is strictly prohibited. Thus, Mr. Lhuilier, a dissenting pastor, apprehended in the flagrant crime of offering a prayer in the bosom of a christian family, was obliged, by an order signed by *de Watteville de Montbeney*, to leave Berne, not within twenty-four hours, but on the same night. Notwithstanding his solicitations he was not permitted to remain until morning.

AMERICAN MISSIONS TO THE HEATHEN.

The following concise view of the missions to the heathen supported by American Baptists, Methodists, &c., is from the *Missionary Herald*, for this month. A statement respecting the missions under the direction of the American Board, is given in the *Herald* for January.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The missions established by the American Baptist Board of Foreign Missions are in *Burmah*, *Western Africa*, and among the *North American Indians*.

BURMAH.

Stations at Maulamyng, on the Martiban river, 25 miles from its mouth, and at Tavoy, a city of 9,000 inhabitants on the Tavoy river, 35 miles from its mouth.

Maulamyng.—Rev. Adoniram Judson and Rev. Jonathan Wade, missionaries; 4 native assistants.

Tavoy.—Rev. G. D. Boardman, missionary.

Dr. Price died at Ava, February, 1828, and no missionary has resided at that station since. The station at Amherst has been transferred to

Maulamyng. Mr. Cephas Bennet, a printer, is on his way to join the mission.

A blessing has attended the labors of the missionaries, and 30 natives have been received to the church at Maulamyng, and two or three at Tavoy. One native has been ordained as an evangelist. There was much inquiry, and the Gospel is heard and the Scriptures read by several hundreds. There are 16 pupils in the female boarding school, and 9 in the boys. The government favors the schools and tolerates Christianity. A printing press has been sent to the mission, and portions of Scripture, Tracts, and school books, have been prepared for the press; and appropriations have been made by the American Bible and Tract Societies to aid in printing them. Nearly all the males in Burmah can read.

WESTERN AFRICA.

Monrovia.—The mission is designed for the colonists, at Liberia. Rev. Lot Carey, the missionary, died last summer. The school taught by John Rovey, was suspended. The church is large and in a good state.—Two ordained preachers are connected with it.

NORTH AMERICAN INDIANS.

Carey.—Among the Putawatomes, on the east side of Lake Michigan. Rev. Isaac M'Coy, missionary; Joseph Lykins, Robert Simmerwell, and Joseph Bey, assistants. School contains about 70 pupils. Four laborers at the station have become hopefully pious during the year.

Thomas.—Among the Ottawas, east of Lake Michigan. Leonard Slater, Jonathan Meeker, Susan Thompson, Miss Richardson, assistant missionaries. The boarding school contains about 25 scholars. There is also a day school taught.

Valley Towns.—Among the Cherokees, in the western extremity of North Carolina. Rev. Evan Jones, missionary. The boarding school contains 20 pupils. There has been special attention to preaching during the year, and a number have been baptized.

Nottely.—Sixteen miles from the preceding. Rev. Mr. Morrison, missionary. The school contains 30 children.

Hickory-Log-Town.—Also among the Cherokees, Rev. Duncan O'Brian has removed from Tinsawatta to this place. He has gathered a small church. The school is expected to contain 30 pupils.

Sault de St. Marie.—Designed for the Chippewas. Rev. Abel Bingham, missionary. The school contains about 40 pupils. Preaching appears to be attended with some success.

The station among the Creeks has been relinquished.

CHOCTAW ACADEMY.

At Great Crossing, Scott County, Ky. considered under the patronage of the Baptist denomination. Rev. Thomas Henderson, Principal.—Number of students from various Indian tribes, 98, supported from the annuities paid to their respective tribes by the United States' government. During the last year 26 became hopefully pious, and 14 joined the Baptist church.

The receipts of the Society during the year ending April, 1829, were \$15,061 90; and the expenditures, \$13,764 84.

METHODIST EPISCOPAL SOCIETY.

The missions of this Society are among the North American Indians within the limits of the United States and Upper Canada.—The stations are among the Choctaws, Creeks, and Cherokees, in the south western part of the United States, the Wyandots, in Ohio, the Putawatomes in Illinois, and the Mississaugas, Delawares, and Chippewas, in Upper Canada—At some of these stations there are teachers and schools. Large numbers of adults have been received in the society, especially among the Choctaws, Cherokees, and the Indians in Canada. The Gospels of Mark and Luke, have been translated by the missionaries of this Society into the Mohawk and Mississauga language, and printed partly at the expense of the American Bible Society.

UNITED BRETHREN.

Those missions only will be mentioned which are on the continent of North America. These are in Labrador, and among the Indians in Upper Canada, and the Cherokees.

LABRADOR.—MISSION BEGUN 1770.

Nain.—Brethren Mueller, Morhardt, Henn, Hertsberg, and Menzel. Brother Morhardt has completed the translation of the Psalms into the Esquimaux language. Congregation last year 231, communicants 90.

Hopedale.—Brethren Meisner, Stock, Koerner, Fritsche, and Lundberg. Congregation last year 182, communicants 64.

Okkak.—Brethren Stuerman, Kmock, Kunath, Knaus, Beck, and Glitsch. Congregation much increased, comprising 387. Communicants 110, who sustain a good character.

A new station has been established at Kangerolluksoak.

INDIANS IN UPPER CANADA.—MISSION BEGUN IN 1634.

New-Fairfield.—Brethren Luckenback and Haman. A new meeting-house has been dedicated, of a size to accommodate 300 persons. The character of the Indians is improving. The congregation last year amounted to 184, and the communicants 36.

CHEROKEES.

Springplace.—Brother Ryhan. *Oochelogy*.—Brother Eder.

No particulars are known respecting the congregations or schools at this place.

EPISCOPAL MISSIONARY SOCIETY.

Green Bay.—This mission, designed, in part, for the Oneida Indians settled on Fox river, has been recently resumed. Rev. Mr. Cadel, missionary.

The Rev. J. J. Robertson, who was mentioned last year as having been sent by this society on an agency to Greece, is expected soon to visit that country again, with a view to a permanent residence there.

The *Cumberland Presbyterians* have a missionary station at Charity Hall among the Chickasaws. Rev. Robert Bell, missionary. School contains 20 or 25 scholars.

The *Ladies in the city of New-York* support the Rev. Jonas King in Greece, where he arrived in July, 1828. His object is to promote educa-

tion and communicate religious instruction by the establishment of schools, and the distribution of the Scriptures and other books and Tracts. He has been favorably received by the government and people, and his prospects for doing good are promising.

The *Ladies Greek Association of New-Haven, Conn.* support the Rev. Josiah Brewer, with Mrs. Brewer, and Miss Mary Reynolds, who embarked in December for Greece. Their object is to promote the education especially of Greek females.

The *Board of Missions of the Presbyterian Church* has one missionary in South America, and one missionary and one assistant on an exploring tour with reference to the establishment of a mission about the head waters of the Mississippi.

AMERICAN COLONIZATION SOCIETY.

Instituted at Washington City, 1817. Its object is to colonize in Africa or some other suitable place, with their own consent, the free people of color residing in the United States. In 1823 the number of colonists was 140; it now exceeds 1,300, and accessions are made annually. There are three or four colored preachers at the colony; all the children have access to the schools, and more than 100 have been sent in from the neighboring tribes. The colony has a regular government under the colonial agent, and adequate military force; agriculture and commerce are highly prosperous; the slave trade has been checked in the vicinity.—More than 2,000 slaves are now offered to the Society by their owners.—The receipts of the Society for 1828, were \$13,969 29; expenditures, \$17,077 12.

The number of free colored people in the United States is, 233,592; number of slaves 1,543,688.

SWISS MISSION TO LIBERIA.

The following letter is from Rev. Dr. Blumhardt, Professor of the Missionary Seminary at Basle, to Rev. R. R. Gurley, Secretary of American Colonization Society.

Basle, Switzerland, Sept. 18, 1829.

Permit me, very dear Sir, to introduce to you and to your Committee, four of our dearly beloved Missionary brethren, Messrs. Sessing, Dietsch, Buhrer and Graner, with the wife of Mr. Sessing, who are going to Liberia as messengers of salvation, and who have been directed by our Missionary Society to make their passage to Africa by way of North America, with the view not only to explain personally to you and to your honorable Committee our sincere and warm feelings of Christian affection towards you and the sacred work of your hands, and to be the instruments of entering into a full and active communion of Christian fellowship and interests with your Society, but to make a modest trial, with your brotherly advice, if some of our and your Christian brethren in your States, under the blessing of God, might be united in an Auxiliary Society in behalf of their missionary exertions amongst the poor negro tribes in the neighborhood of your African Colony.

Our God and Saviour has pleased to try by truly heavy calamities even

the first beginning of our work in Africa. Five of our dearly beloved brethren have been reduced in the first year to one, who is still struggling with trying difficulties from all sides ; but we all are permitted by divine grace to say with Paul, we are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; and we fully trust in the Lord, that by our dearly beloved brethren, though bearing about in the body the dying of the Lord Jesus, yet the life also of Jesus will be made manifest in their body.

Our dear brethren intend to commence their work with the Bassa people, in the neighborhood of Liberia, whilst Mr. Dietschy, as agent of our Society, in all external affairs and wants of our mission there shall take his permanent abode in the missionary house in Monrovia, which our truly lamented friend Mr. Ashmun, was so kind as to leave by his will to our German Mission in Africa. There are many important questions respecting the labor and wants of our Missionaries and their connexion with you and your establishment in Africa, which we beg leave to make to you by our brethren, and which you will be so kind as to put into full light.— We are under necessity to wish, that according to the provident view of our departed friend, Mr. Ashmun, and his full anticipations, our missionary stations may be supported there in a series of years by their own means, and that we may be enabled by it to send out a greater number of fellow-laborers, to strengthen by moral powers the weak hands of this little beloved band of servants of Christ. Mr. Sessing intends to make provision of a small vessel for continuing the connexion of the Bassa Mission with the Colony, and you will be so kind as to assist him with your best advice, as we are obliged to limit such a purchase to a maximum of 400 dollars.

We are highly encouraged in this holy work in knowing that the prayers and the Christian sympathy and love of the American Israel are with it.

May God, the author of all grace, bless them all and you and your brethren in Switzerland.

Our most respectful and cordial affection to all the members of your Direction.

In behalf of the Evangelical Missionary Committee,

Your faithful and obliged friend,

TH. BLUMHARDT.

CORRECTION. Since the first part of this number was printed off we have discovered that the statement of Mr. Wilks, respecting Beza's translation of the Psalms into Latin verse, noticed in the note on page 67, is literally translated from Bayle, and is probably correct.

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VOL. III.

MEMOIR OF BEZA.

(CONCLUDED.)

“Beza now proceeded to the exposition of the doctrines of the reformed churches; not omitting an explicit mention of the duty of obedience to kings and to all in authority, which, he said, was constantly inculcated by all their ministers. After which, he concluded his oration in the following manner—“But, O king, if it has happened, or should hereafter happen, that any one professing to be of our party, should prove rebellious to the lowest of thy servants, we solemnly declare, that such persons belong not to us, nor have they any more determined opposers than we are. It is truly, O king, a zeal for the glory of God, and the allegiance which we owe to your majesty, together with a sincere love to our country, and especially to the church of Christ, which have induced us to appear here this day. And our hope and prayer is, that God, of his infinite goodness, would vouchsafe to you, the same blessing which he formerly granted to young Josiah: And that under your auspicious influence, O queen, the happy days of queen Clotilda might be renewed, by whose pious exertions God was pleased to disseminate the knowledge of himself through this kingdom. This, O king, is our hope, for which we are willing to lay down our lives. And our earnest prayer is, that we may be permitted to see that golden age of the church, in which all honor and glory shall be given to our Lord Jesus Christ;—when he shall be worshipped and served by all!” Then presenting a copy of the confession of the French reformed churches, to the king, he said—“We entreat your majesty, not to look upon our rude and unpolished speech, but on our hearts, devoted to your service. But since the heads of our doctrine are contained in this confession, more perspicuously and fully expressed than they have been by me, we entreat that you will receive it at our hands: and we hope that after we shall have conferred together, with all sobriety and reverence, we shall be able to come to some agreement; but if our

sins should prevent us from receiving this great benefit, we doubt not but that your majesty will, without prejudice to either party, provide for the common good of all."

Beza's speech was not well received by the pontiffs; for as Thuanus informs us, he had scarcely finished speaking, when Cardinal Truro addressed the king, in a voice tremulous with rage, saying, "The dignitaries who have come to this place have acted in opposition to the sentiments of their own minds, and have done violence to their own feelings, in remaining to hear these new evangelists discourse: but in doing so, they have obeyed the express command of your majesty. They foresaw that by attending this convocation, they should have the mortification to hear many unworthy and contumelious things against God, which must be offensive to the ears of the king, and all pious persons; therefore, from the first, they had entreated the king not to require their presence at this meeting." And then he besought his royal majesty not to pay the least attention to what he had heard, but to suspend his judgment and not suffer his mind to be preoccupied with their false doctrines, until there should be an opportunity for one of the dignitaries of the church to demonstrate the falsehood of what had been uttered, in his royal presence; promising that the king and all the assembly should understand the difference between truth and error. He then demanded that a day should be appointed for him to give an answer; and he besought the king in the meantime to adhere steadfastly to the religion of his ancestors. He moreover said, "that had not he and the other dignitaries been restrained by the authority and command of the king, they never would have suffered a discourse, containing so many abominable things, to be continued in their presence." Thuanus informs us, that this burst of indignation was occasioned by something which Beza said, respecting the real presence of Christ in the Sacrament of the Lord's Supper. For while he acknowledged that in the Eucharist we do, in an ineffable manner, partake of Christ, "*yet as to his human body,*" he said, "*it was as far from the bread and wine, as heaven from the earth.*" At which there was a general murmur of disapprobation through the assembly, and Cardinal Truro was greatly enraged.*

* This single remark (although many other things had been said equally repugnant to the doctrine of the Roman church,) excited among the prelates much agitation and murmuring. Some said, *blasphemavit*, he has uttered blasphemy; others rose to depart, not daring to do any thing worse on account of the king's presence. Among the rest the Cardinal of Tournon, (Truro) Dean of the Cardinals, seated in the most honorable place, requested of the king and queen, either to impose silence on Beza, or to permit him and his companions to retire. The king and all the princes remained unmoved, and Beza was permitted to proceed. Silence being restored, Beza said, "Gentlemen, I entreat you to wait for the conclusion, which will satisfy you:" then resuming his argument he proceeded to the end."—*Beza Hist. Ecclesiast. l. 4.*

Catharine de Medicis in a letter to Mr. De Rennes, French Ambassador at the Emperor's court, said, that Beza in speaking of the Lord's Supper "forgot himself and used a comparison so absurd and offensive to the ears of all present that they had well nigh imposed silence, and sent away the ministers without suffering them to proceed further; but they feared the audience would retire impressed with the doctrines he had taught, without hearing what would be said in reply."

The object of the Romanists now was to break off the conference, on one pretext or another. But while the pontiffs were conferring together about the proper manner of answering Beza's speech, it is said, that Cardinal Lothario observed—"I wish he had been dumb, or that all we had been deaf."

After much discussion it was agreed that an answer should be returned to only two heads of Beza's doctrine. The first of which related to the Lord's Supper; the second, to the church and its ministers.

Next it was resolved, to propose to the reformed pastors a confession of faith, which if they refused, they should be proceeded against as heretics; and thus the conference would be brought to an end. When the Protestant ministers heard of these things, they sent a remonstrance to the king and queen, begging that all the benefits of the conference might not thus be lost. Some weeks elapsed before the conference was renewed; at which time Cardinal Lothario delivered an elaborate speech, in which contrary to the opinion of Truro, and most of the ecclesiastics of his party, he expressed a wish that the conference might be continued. On the two points to which the pontiffs had agreed to confine themselves, he disputed very ingeniously—professing his determination to live and die in the belief of the doctrines of the church. When this discourse was ended, Cardinal Truro and all the other priests crowded round the king, and declared that what they had then heard was the confession of their faith, which they were willing to seal with their blood; and entreated the king to adhere to the religion of his ancestors. Moreover they alleged, that if those persons who had separated themselves from the church of Rome, were willing to subscribe a confession of the Catholick doctrine, which they had drawn up, they would continue the conference; but if they refused they ought to be expelled from the country, and no farther hearing afforded them.

Beza now earnestly besought the king to grant him an opportunity of answering the speech which had been delivered by Cardinal Lothario; for the reformed ministers having heard the rumor, that the priests had resolved to break off the conference, were afraid that they would be deprived of the privilege of exhibiting their arguments, in opposition to those now advanced in defence of the Romish religion. Their request, however, was not granted at this time, and was procrastinated from time to time, afterwards; until they began to be seriously afraid that the conference would be altogether discontinued. To prevent which, if possible, they presented a petition to the king, stating that they had come from a great distance to attend this conference, in obedience to his command; in order that in a peaceable manner they might confer with the dignitaries of the church respecting the best means of extirpating those errors which had for so long a time oppressed the church of Christ. They, therefore, entreated that an opportunity might be afforded them of explaining and defending their opinions. After having urged this petition from time to time, it was at length granted that the conference should be continued, but no longer in a public manner. The meetings being now renewed, the king and queen, the king and queen of Navarre, the dignitaries of the church, and twelve selected men from among the reformed ministers, with a few other persons, were all that were admitted to the assembly.

When the conference was opened, Lothario said that they had conve-

ned to hear what the reformed ministers had to offer, in opposition to the speech which he had before delivered. Upon which Beza commenced, by invoking the presence and blessing of Almighty God; and then proceeded to remark, that in consequence of the long interval since the oration was delivered, he might not be able to answer very exactly in the order of the speech, but he would, by the help of God, make the attempt, that it might be clearly understood in what things they agreed and in what they differed. He then delivered an oration of great length, in which he went over the whole ground of controversy, included in the speech of the cardinal. As soon as he had concluded, Lothario ordered Claudius Espenæus, a learned doctor who was present, to return an answer. He began by expressing his gratification at the opportunity of holding this conference, and professed his utter abhorrence of those cruel punishments, which had been resorted to, for the suppression of the new religion. He, moreover, declared, that he assented to what had been just spoken by Beza, respecting the marks and succession of the true church. He then said, that he would commence his argument by considering what authority the reformers had for assuming the office of public teachers. After finishing what he had to say on this topic, he discoursed a little on the corporal presence in the eucharist. But, it was said, that this discourse was intended by Lothario, merely for the purpose of getting a pretext for breaking off the conference, and thus defeating the desirable effects, expected to result from the meeting. For when Beza arose to reply to Espenæus, a certain Monk of the Sorbonnic school, whose name was Xainctius, began a prolix discourse, in which, in a very unpleasant manner, he repeated what had been said by Espenæus; the substance of which was, that tradition stood upon a firmer foundation than even the scriptures themselves; because the scriptures could be turned any and every way, by the ingenuity of commentators—whereas traditions were certain and stable, &c.

Beza then expressed it as his opinion, that such prolix and thorny discourses, would never answer the design of the conference; and proceeded accurately to answer the speech of Espenæus. But while he was speaking, he was interrupted by the monk above mentioned, who, by repeated clamours, after the manner of the schools, prevented him from proceeding; which was manifestly displeasing to the assembly. But it had the effect of producing great confusion; since many were engaged in speaking at the same time. Cardinal Lothario, fearing least his party should incur the censure of the queen for their rudeness, put an end to the dispute, by commanding all parties to be silent; upon which, the Sorbonnists reported that they had gained the victory, and had silenced their adversaries.

Afterwards the Cardinal recalled the reformed ministers to discuss the subject of the corporal presence, in the Lord's Supper, intending to involve them in a controversy with the Lutheran divines, whom he had sent for to attend the conference, but who, coming too late, had stopped at Paris.

After much disputation, Beza and the ministers of his party declared that they had come to defend the doctrines of the reformed churches; and that this was the extent of the commission received from their churches. Whilst engaged in answering Espenæus, on the vocation of the reformed

ministers, he was led to say many things which had more tendency to exasperate than conciliate the civil rulers.

A certain Spanish Jesuit, whose name was Laines, now commenced a most abusive speech against the protestants, calling them goats, foxes, monsters, &c. He also chided the queen, for meddling with things which did not belong to her, but to the Pope; and, moreover, said, that now while a general council was sitting, it was altogether unlawful for her to be holding these private conferences. The queen was very little disposed to bear such arrogance with patience, but as this Jesuit was the Pope's legate, she dissembled her feelings.

The whole of this day was spent in much confusion. On one occasion, a certain Sorbonnist, pointing his finger at Beza in a threatening manner, said, "O if we once had you within the walls of our Sorbonne, I think you should be treated as was Restitutus, the Donatist." At length the assembly was dismissed; and from that time the form of the conference was entirely changed. Five persons were selected from each party, who were directed to meet and confer together in a friendly manner. Those delegated by the reformed ministers were, Peter Martyr, Theodore Beza, Nicholas Gallasius, Augustine Marlorat, and Espinæus.* The order, time, place and manner of conducting the discussions, were agreed upon; and also the notaries who should be employed to take down the debates. But this select conference never proceeded farther than to the consideration of the eucharist, on which subject many papers were exhibited, but they could come to no agreement.

The formula proposed by Lothario was, he asserted, taken from the Augustan confession; and his object manifestly was to involve the reformed in a controversy with the Lutherans. The conference at Poissy continued for three months. When it was closed, most of the reformed ministers returned home to their respective charges; but Beza and a few others remained for some time in France. During this period, the queen ordered a conference to be held between him and some learned doctors of the church of Rome on the subject of images. In this Beza was assisted by Marlorat and one or two others. On the first day, Beza spoke two hours against images; and was followed by the other reformed ministers on the ensuing day. The result was, that the popish conferees were brought to admit that the images of the Trinity, of God the Father, and of the Holy Spirit, were unlawful; and that all others ought to be removed from the churches, the figure of the cross only excepted; and that no worship ought, in any case, to be paid to images.†‡

During his residence in France he preached frequently in the presence of the queen of Navarre and the prince of Conde, as well as in the suburbs of Paris. After the massacre of Vassy he was sent as a commissioner to the king to complain of this outrage; and during the civil war, which followed soon after, the Prince of Conde retained him in his suit, probably

* The name of this reformed minister differs from that of the popish disputant by a single letter.

† The authorities on which the foregoing history is founded, are Thuanus, Fay's Life of Beza, Beza Vita a Melchior Adamo, and Simler's Life of Peter Martyr.—*Ch. Advocate.*

as a private chaplain. In this capacity he was present at the battle of Dreux. In answer to reproaches from his Catholic adversaries on this subject, he remarks, "I was present indeed at the battle, both in its commencement and termination; for what else could I do, being regularly called thither in the course of duty; and what may excite still more surprise, I went gowned, not armed: neither can any one justly accuse me either of the death of any man or of desertion." During the imprisonment of the prince, his patron, he was connected with Admiral Coligni, and did not return to Geneva till after the restoration of peace in 1563.

He now resumed his literary, as well as his professional labors, and published a series of essays and pieces of various character, but principally controversial. He did not confine himself however to these occasional efforts of temporary influence and importance, but persevered in the preparation of the great work, by which his reputation as a scholar and theologian was established, and by which he was principally distinguished in succeeding ages. This was his critical edition of the Greek Testament with a new Latin translation and notes. The preparation of this work was commenced in Lausanne and continued during all the vicissitudes of his subsequent life. The first edition was published in 1565, or '66, but he still continued his exertions to attain greater accuracy, and republished it with improvements in 1576, '82, '89 and '98. He was severely reproached for the alterations made from time to time. "Unless one buys seven editions of your New Testament," said one of his correspondents, "he cannot know what you affirm, or what you deny." And some it is stated were shaken in their faith, or confirmed in infidelity by the numerous changes made in the letter of the scriptures; for it may be observed, that the printed text of the Greek Testament was scarcely yet established. The early editors collected as many manuscripts as they could find, and by comparing them, and selecting what they deemed the best reading where the manuscripts differed, they formed the text, which they printed. Of course the value of any edition thus formed would depend on the accuracy of the manuscripts used, and the taste and judgment of the editor in using them. Many and important editions had been published before this period, but as valuable manuscripts were still discovered from time to time, the means of successive improvement were afforded in those texts in which the manuscripts differed. "Beza had the advantage of that very ancient manuscript of the Gospels and the Acts, which he afterwards sent to the University of Cambridge, and which is known by the name of the Codex Bezae. He had also a very antient manuscript of St. Paul's Epistles, which he procured from Clermont, in France, and which is known by the name of the Codex Claramontanus. Lastly he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation."* But he used these means of improvement with extreme caution, unwilling to alter or unsettle the text, which had been received, and in some measure fixed, in the successive editions published by Robert Stephens, of Paris. "Beza's *third* edition of 1582 is considered as the most complete of those printed under his own eye; but all his editions have the Vulgate Latin Version, and a new one of his

* Marsh's Lectures, pt. I. He also acknowledges in his preface to the fourth edition obligations to the translation by his friend Junius of the Arabic version.

own, together with philological, doctrinal, and practical notes. The edition of 1598 being esteemed the most accurate of any that had before been published, was adopted as the basis of the English version of the New Testament, published by authority in 1611. This testimony of the Anglican Church is highly honorable to its merits. The reprint of Beza's Testament at Cambridge, (1642 folio) with the addition of Joachim Camerarius's notes, is considered as the *editio optima** (best edition.)

In 1571 he returned into France to attend the National Synod of Rochelle, of which he was chosen Moderator; and in the following year that of Nismes, in which he opposed the efforts of Morel and others to introduce a new form of discipline.

In 1574 he was invited to Strasburg by the Prince of Conde, and sent on an embassy to Prince John Casimir, in the Palatinate, but it does not appear that he was long absent from Geneva, where he still discharged the duties of a pastor, and of professor and principal of the University. This institution, although still in its infancy, had already acquired a reputation which had attracted hither a large number of students from the surrounding states, and even from distant countries. "In effect, the lustre which these great men (Calvin, Beza, &c.) reflected upon this infant seminary of learning, spread its fame through the distant nations with such amazing rapidity, that all, who were ambitious of a distinguished progress either in sacred or profane erudition, repaired to Geneva, and that England, Scotland, France, Italy, and Germany, seemed to vie with each other in the numbers of their studious youth, that were incessantly repairing to the new academy. By these means, and by the ministry of these his disciples, Calvin enlarged considerably the borders of the *Reformed Church*, propagated his doctrine, and gained proselytes and patrons to his theological system in several countries of Europe. In the midst of this glorious career he ended his days in the year 1564; but the salutary institutions and wise regulations, of which he had been the author, were both respected and maintained after his death. In a more especial manner the Academy of Geneva flourished as much under Beza as it had done during the life of its founder."†

In 1586 Beza was again engaged in a public disputation at Mombelliard, with Andreas of Tubingen, but after much random talk—for Beza complains that his antagonist would not be bound by the laws of syllogism—they agreed to publish no account of the debate, and separated quietly without contention or bitterness, and without having accomplished any important purpose. The agreement of mutual silence, however, was not

* Horne's Introduction, Vol. II. p. 129. It may not be improper here to add the character given of this work by Mosheim, or rather by his translator, Dr. MacLaine, who acknowledges that he has "animated a little the coldness of his (authors) panegyric."—"But the two divines, who shone with a superior and unrivalled lustre in this learned list of sacred expositors, were John Calvin and Theodore Beza. The former composed an excellent commentary on almost all the books of holy writ; and the latter published a latin version of the *New Testament*, enriched with theological and critical observations, which has passed through many editions, and enjoys at this day a considerable part of the reputation and applause with which it was crowned at its first appearance."—*Eccles. Hist.* Vol. IV. p. 411.

† Mosheim, Vol. IV. p. 364.

observed, for private accounts were so extensively circulated, that both parties felt themselves compelled to publish a history of the entire proceedings. "Both parties," says Bayle, "boasted of a triumph, and both published victorious narrations."

In 1588 he lost his wife, with whom he had lived forty years, and before the close of the same year he married a second wife, who alleviated the sorrows and infirmities of his advanced age by her tender care, and unremitting exertions during the remaining years of his life. He had no children.

He retained the vigor of manhood till near his eightieth year, when increasing infirmities restrained him from the pulpit, except on special occasions, and after the year 1600 prevented entirely his appearance in public. His mind however still retained much of its pristine energy.—When the Jesuits circulated a report, that he had renounced his protestant principles, and died in the Catholic faith, he promptly seized his pen and proved himself still alive and sound in the faith by a spirited satire in French verse. "The Jesuit Clement du Puy," says Bayle, "who was believed to be the author of the calumny, brought upon himself and his whole order a shower of satyric verses, which the muses of Theodore Beza, extremely old as they were, did not fail to render overwhelming." Some time after this Henry IV. king of France, visited Geneva, and admitted Beza into his presence, kindly received from him an address to which he made a reply, and De Thou, the celebrated historian states, that he made a present to Beza of five hundred crowns. Beza also addressed to him on this occasion a *votiva gratulatio*, which was the last poetical effort of his unexhausted genius. To the last he retained full possession of the extensive acquirements of his early days, while his memory exhibited the incapacity to retain recent events, so common in extreme old age.—Some interesting testimonies on this subject are presented by his contemporaries and friends. "His memory enfeebled by age had lost the power of retaining present subjects, but preserved all the acquisitions made in the vigor of his intellects. He could repeat all the psalms in Hebrew, and any chapter entire in Paul's Epistles in Greek, which might be named to him; nor did his judgement in reference to early acquirements fail, although he would immediately forget any remark he now made."* "The venerable Theodore Beza by his advanced age has become so forgetful, that after frequent conversations respecting the new king of England, he would ask me whether the report was true, that the queen was dead. Still in literary matters he appeared to be the same as I knew him twenty years ago. He speaks Latin and sometimes Greek, as formerly: I have heard him speak altogether extempore on ancient history as lucidly as if he had just risen from the perusal of Plutarch, or some such authors."†

He died on the 13th of October, 1605, at the advanced age of eighty-six. He exhibited to the last the purity of religious sentiment and the spirituality of mind by which he had been distinguished throughout his protracted life. The sun of his long summer day, which had seldom been obscured by a cloud, went down in refulgence. The facts of this memoir have been principally derived from Bayle's Dictionary, and Mackenzie's Life of Calvin.

* Thuanus (De Thou) Hist. Lib. 134. page 1082.

† Casaubonus Epistol. 297, ad Scaliger.

THE SACRED POETRY
OF THE EARLY CHRISTIANS.

(CONCLUDED.)

THE Christian Doxology formed a part of the ordinary worship at an early period, although the precise time or manner of its introduction remains unknown. It is not distinctly noticed in the annals of Christian antiquity, until the Arian controversy gave it a degree of prominence, which it had not before possessed. During the progress of this conflict, it became the watchword of sectarianism. According to the testimony of Philostorgius, Flavian of Antioch collected an assembly of monks, and exclaimed, "Glory to the Father, and to the Son, and to the Holy Ghost!" which constituted the symbol of the orthodox faith. Cassianus informs us, that in Gaul one chorister sung the psalm, and at the close, the whole congregation rose and sang: *Gloria et patri, et filio, et spiritui sancto*. The Arians chanted the varied form, "Glory to the Father through the Son in or by the Holy Ghost!" Leontius, a Bishop of Antioch, who endeavored to conceal his real sentiments, and refused to join either party, although Theodoret places him among the Arians, in chanting the doxology, uttered the words so indistinctly, that it was impossible to ascertain whether he said *kai*, or *di*, or *en*, and only made the concluding words, "*for ever and ever*," distinctly audible.* Basil sometimes said, "Glory to the Father with the Son; and with the Holy Ghost;" and at others, "Glory to the Father through the Son by the Holy Ghost." To avoid suspicion, he apologized for this variety of expression by referring to the ancient tradition, which warranted both. When at a later period, the Arians themselves were divided into separate parties, new modifications of the doxology were still used as the distinctive Shibboleth. The Semi-arians sang, "with the Son;" the Homoiousianists, "by the Son;" while the more rigid advocates of Arius added, "He was, yet there was a time when he was not." The orthodox on the other hand unwilling to be surpassed in accuracy of definition, or distinctness of expression, appended by authority of a council, the characteristic clause still retained, with some variation, in the liturgy of the Episcopal Church, *sicut erat in principio, et nunc, et semper, et in secula seculorum, Amen*. "As he (or it) was in the beginning, is now, and always, and forevermore, Amen." Thus one of the most sacred portions of the worship of the Church militant, in which it was designed most closely to approximate to the services of the Church above, degenerated into the mere watchword of a party, and the signal for strife and controversy.*

On special occasions, another, called the great doxology, was sung, which consisted of the song of the angels, "Glory to God in the highest,

* Theodoret Hist. Eccl. Lib. II. Cap. 19.

* It was not in the doxology alone, that the advocates of the Arian system endeavored to render their sentiments popular. Arius himself is said to have composed hymns adapted to the taste, intelligence and circumstances of sailors, mechanics and travellers, with airs or melodies adapted to them. *Walch's Religions Streitigkeiten, Vol II. p. 401.*

&c." variously modified. Chrysostom calls it "the hymn of the Cherubim." This doxology was sometimes expanded into a hymn of considerable length. As a specimen, the version of Gregory Nazianzen here deserves a place:

Glory to God most high, Father of all ;
 And to the Son, the universal King ;
 And Spirit, all divine, and ever bless'd.
 The Three one God, who made and fills all things—
 The heavens with spirits and the earth with men,
 The deep, the streams, and fountains all with life ;
 By his own Spirit animating all :
 That all things made might praise their wise creator ;
 The only Father of their life and being :
 That creatures rational might celebrate
 The Mighty King, the Father ever good,
 With soul and spirit, tongue and intellect,
 Father, may I sincerely sing thy praise.

Hilary has compressed the substance of this doxology into a smaller compass:

Gloria tibi Domine !	Glory be to thee, O Lord !
Gloria unigenito !	Glory to thine only Son,
Cum Spiritu Paraceto !	With the Spirit, Comforter,
Nunc per omne seculum.	Now and evermore.

The Grand Te Deum, ascribed to Ambrose, is the most extensive paraphrase of this part of the ecclesiastical service, which has been transmitted to us from ancient times. It commences with the following truly sublime verses.

Te Deum laudamus ! Te Dominum confitemur :
 Te ætæternum patrem omnis terra veneratur :
 Tibi omnes angeli, Tibi cœli et universæ potestates,
 Tibi Cherubim et Seraphim, inaccessibili voce proclamant,
 Sanctus ! sanctus ! sanctus ! Dominus Deus Sabaoth !
 Pleni sunt cœli et terra majestatis gloriæ Tuæ.

Thee, O God, we praise ! Thee, O Lord, we acknowledge !
 Thee, the eternal Father, the whole earth venerates :
 To thee all the angels, to Thee the heavens and universal powers,
 To Thee Cherubim and Seraphim, in strains inimitable exclaim,
 Holy ! holy ! holy ! Lord God of Sabaoth !
 The heavens and the earth are full of the majesty of thy glory !

This was deemed one of the highest and holiest services of the Church, and Bishops alone at a later period were permitted to use it on Sabbath days and festivals ; except Easter day, when, if no Bishop was present, a Presbyter was allowed to sing it, as it was considered too important a part of the service to be omitted on this solemn occasion. A similar practice prevailed in the Lutheran Church in Saxony in former days,

where the general Superintendant, on the three great Festivals introduced the solemnities by singing alone the Gloria in excelsis Deo.*

Intimately connected with the doxology, and similar in their use among the primitive Christians, were the *Trisagion* and *Hallelujah*. The words of the *Trisagion*, or Thrice Holy, were taken from the vision of Isaiah, (ch. 6.) "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his Glory!" Chrysostom mentions its use as an ancient custom in his day. "The martyrs participate in our choruses and mystical songs; for while they were here in the body they took part in the holy mysteries, and sang with Cherubim the song of Thrice Holy." "By which," says Augusti, "he gives us to understand, that the martyrs during their lifetime in company with other Christians sang the Trisagium in the celebration of the mysteries, or Eucharist. But according to his usual practice, as if he had already said too much, he breaks off with the words, 'the initiated understanding.'" This part of the service, like the doxology, was made during the ancient controversies a test of orthodoxy, and was from time to time modified into accordance with the worshippers. The council of Chalcedon gave the following version: "Holy God, holy Mighty One, holy Eternal, have mercy on us!" A Monophysite Bishop of Antioch added the words, "who was crucified for us." and an opposer soon after, retaining the appendage, prefixed to it, *Christe basileu*—Christ, O King, who wast crucified for us." How often, on what occasions, and in what particular connection these words were sung, we are not informed. The *Hallelujah* was principally used during the interval between Easter and Whitsuntide. Augustine informs us that, "Alleluja etiam in aliis diebus cantatur alibi atque alibi, ipsis autem Quinquaginta diebus ubique"—"the Hallelujah was also sung here and there on other days, but during the fifty days every where." The word is thus illustrated by the same distinguished father: "Our praises are a Hallelujah. But what is Hallelujah? It is a Hebrew word: Hallelujah, praise the Lord: Hallelujah, praise God. Let us sing it, and mutually excite each other to praise God; and thus while we speak with the heart better than with the harp, let us sing Hallelujah, praise to God; and when we have sung, we retire on account of infirmity to refresh our bodies." Some of the celebrated theologians of the middle ages, as Anselm, Durandus, Alcuin, and others, finding the word but once in the New Testament, and nowhere in the Latin or Greek authors, and unacquainted with its Hebrew origin, supposed it to be immediately revealed from heaven as a peculiar gift to the New Testament Church. "From Rev. 19 we know," says Bona, "that this canticum Hallelujah has descended from heaven into the new Church of Christ." Isidore of Spain deemed it too sacred to be translated into any other language. It was not always however deemed too sacred for secular purposes. It was taught and sung as a lullaby to infants in the cradle, used as a watchword in the camp and a war cry on the field of battle, and employed by the Romans in the formula of their judicial oath: "Truly as I hope to hear and to sing the Hallelujah." More appropriate was the use of it made by the inhabitants of Bethlehem, according to Jerome's charming description. "In the village of Christ all is rural, (rusticitas.) Silence reigns throughout, except the

* Augusti, Denkwuerdigkeiten, &c. Vol. V. p. 225.

singing of psalms. Wherever you turn, the ploughman at his work chants a Hallelujah. The sweating reaper alleviates his toil with psalms; and the keeper of the vineyard, pruning his vines, sings some of David's notes—*aliquid Davidicum*. These are the hymns—these are what are called the amatory songs used in this region." Even the sailor introduced the sacred word into his boat song, and chanted Hallelujah while tugging at the oar.

Curyorum hinc chorus helciariorum,
 Responsantibus *Hallelujah* ripis,
 Ad Christum levat amnicum celeusma,
 Sic, sic psallite nauta et viafor. *

The chorus hence of bending oarsmen,
 The shores re-echoing Hallelujah,
 To Christ address the mariner's song.
 Thus sing, O sailor, thus, O traveller!

Among the authorities consulted, we find no notice of any thing like a Psalm-book, or collection of Church poetry, earlier than the council of Laodicea, (An. 370.) at which the following Canon was enacted: "The Canonical Cantors, or choristers alone, who stand on an elevated place in the Church, shall sing the psalms, from the parchments lying before them."[†] The precise meaning and object of this Canon are not obvious; and it has accordingly been variously interpreted. Whether the Choristers, in their elevated desks, were required to perform the entire musical service of the Church, to the exclusion of the congregation, to avoid the discord often heard in a promiscuous assembly, as is sometimes done by the choirs in modern days; or whether they were merely to select the tunes and lead the music, the congregation accompanying as well as they could, according to the general practice of our own times, seems undecided by the ambiguous expression of the Canon. The latter however is most probable, as the universal practice of the primitive Church made it the duty and the privilege of the whole Church, and not merely of a few select artists, to sing the praises of God their Savior in psalms and hymns and spiritual songs. The choristers were required to occupy a conspicuous station, and sing, from the parchments—then the common material of books. Hence the order was equivalent to requiring them to sing the words from the book lying before them, and not from memory, as they would be liable to errors and inaccuracies. But no description of the book or parchment however is furnished, and we are left to form our opinions from conjecture, or content ourselves without an opinion on the subject. An obscure expression of Socrates, an early historian of the Church, has been thought to refer to this subject. The Arians had made great efforts to render their sentiments popular, by solemn processions, and singing Antiphonal, or responsive hymns, in which their plausible sentiments were garnished in all the charms of poetry and music. Chrysostom, then Bishop of Constantinople, sought to counteract their influence, not by leg-

* Sidonius Appollinaris, Ep. Lib. II. ep. 10.

† Pertch's Kirchen Historie Cent. 4 Pt. 2. 102.

islative enactments, and synodical decrees, but by investing the orthodox services with the same popular attractions.

Of the Hymnology of the Latin Church nothing is known earlier than the days of Hilary, and Ambrose, of whose poetical pieces a few authentic specimens remain. "In the mean time," says Hilary, "I have sent you the *morning* and *evening Hymns*, that you may always remember me. But if, on account of your age, you are unable to understand the hymns and the letter, ask your mother, who desires that you should be born to God, and renewed in your moral character, to explain them. That God, who created you, may guard and keep you, here and through eternity, is my prayer, my beloved daughter." Other pieces in the modern collections bear the name of this Father; but none bear credentials of genuineness so satisfactory as the Morning Hymn, beginning, *Lucis largitor splendide*, &c., and the *Hymnus serotinus*; *Ad cœli clara*, &c. In the department of Church music, no ancient author has acquired so much celebrity as Ambrose; more perhaps by his introduction of the Oriental responses and alternations, than by the composition of original hymns. The occasion and circumstances of that introduction, are thus related by Augustine,* the personal friend of Ambrose. "Justina, the mother of the Emperor Valentinian, was a zealous Arian, and for a time persecuted Ambrose and his pious flock at Milan, who guarded their holy sanctuary by night, prepared to yield their lives in its defence. To prevent weariness and languor during the long nights of watchfulness, psalms and hymns were sung according to the Oriental mode, (*secundum morem Orientalium partium*.) It has since been retained; and now (one year after,) is imitated in many, yea, in almost all the Churches in other parts of the world." Throughout the Western Churches, it retained the name of *Cantus Ambrosianus*, and *Officium Ambrosianum*. He was also distinguished as a composer, and his hymns became the model of all succeeding poets, and are still used in translations in the Lutheran, if not in other Protestant Churches. He wrote, according to his own account, hymns in praise of the Holy Trinity, to defend the Catholic faith from the attacks of the Arians. His name was appended to many hymns composed in later ages, and some are still found in the Catholic Breviaries, thus unjustly ascribed to him. The genuineness of the grand *Te Deum*, which was said to have been composed on occasion of the baptism of Augustine, and from which an extract has already been given, has been questioned on the ground that it is not mentioned by Augustine, nor by Possidius, the biographer of Ambrose. A considerable number still extant are known to be his, though probably all have undergone more or less variation in the hands of successive revisers. Of the hymns of Prudentius, the Breviaries have adopted fourteen, several of which have been highly esteemed; especially a Funeral Hymn, which was long in common use among the Protestants in Germany, both in the original, and in a translation, beginning, "*Hoert auf mit Trauren und Klagen*." In the mass of Latin poetry, used in the Ecclesiastical services of modern times, there is much that is excellent both in matter and manner—*multas veras et pias sententias, eleganti et erudita brevitate comprehensas**—but deeply imbued with superstition.

* *Confessionum Liber IX. Cap. 7.*

* *Chemnitius—Exam. Concil. Trident. &c.*

Herder, overlooking all imperfections and errors, characterizes it in the following glowing language; †

“An effusion of inspiration, lyrical fulness, and lofty jubilant strains pervade the whole in such a degree, that if we did not know the fact, we should strongly feel, that such a combination was not the work of an individual, but the collected treasure of nations and centuries in various climates and different situations. Christianity indeed has a higher object, than to create poets, and its first preachers were by no means endowed with the genius of poetry. Their hymns therefore made no pretensions to the elegance of classical expression, the charms of sensibility, nor indeed to any of the peculiar characteristics of the poetic art; for they were not composed for the diversion of idle hours. But who can deny that they possess power deeply to impress the heart? Those holy hymns, which have lived through centuries, and in every application are still new and entire in their influence—what benefactors have they been to afflicted human nature! They retired with the hermit to his cell—with the oppressed in his grief, in his want, to his grave. While singing them, he forgot his woes; the languid sorrowful spirit caught an impulse that raised it into another world, to the joys of heaven. He returned to the earth invigorated, went forward, suffered, endured, exerted himself in silence and overcame. What can secure such a reward, or produce such an effect as these hymns? Or when sung, in the sacred choir, they took deep hold of the dissipated, and enveloped him in thick clouds of amazement—when, under the gloomy dome, accompanied by the deep tones of the bell, and the penetrating notes of the organ, they announced the judgment of God upon the oppressor, or the power of the Judge to the secret criminal—when they united the high and the low, and brought them together upon their knees, and impressed eternity upon their souls—what philosophy, what trifling songs of merriment or folly have produced such effects, or ever can produce them? I would not deny that even the language of the monks in the middle ages had much that was affecting of this kind. I have seen elegies and hymns in the miserable dialect of these monks, that I really knew not how to translate. They possess something so solemn, so devotional, or so gloomy and tenderly pensive, as to penetrate directly to the heart. Scarcely can a man be found whose heart has not been affected by the moving tones of the hymn of Prudentius—*Jam moesta quiesca*, &c. or penetrated with horror at the death song—*Dies iræ*, &c., and whom many other hymns of various character, as—*Veni redemptor gentium*—*Vexilla regis prodeunt*—*Salvete flores Martyrum*—*Pange lingua gloriosi*, &c. have not transported each into its peculiar spirit and tone, and subdued with all its ecclesiastical peculiarities into submissive acquiescence. In one we hear only the voice of the suppliant, another admits the accompaniment of the harp; in others the trumpet resounds, or the deeper organ with its thousand tones.”

The ancient Hymnology is different from the modern in being more exclusively devotional. Their composers seem never to have forgotten that God was the grand object of worship, and that their praises, as well as their prayers, could only be appropriate when directly addressed to him. The primitive church acknowledged no sacred songs but those sung

† Briefen zur Beförderung Humanität.

to the praise of God, the glory of his perfections, the kindness of his condescension, the goodness of his Providential care, the work of Redemption—the glories and works of the Redeemer, the influences of the Holy Spirit, and the faith and hopes of the pious. Their psalmody, in so far as it was composed of the Biblical psalms, corresponded of course substantially with ours; but their hymns were made more directly the expression of their feelings of reverence, gratitude and devotion. Hence the hymn was always deemed the most solemn act of worship. It was not the voice of an individual confessing his sins and praying for pardon, or giving thanks for mercies enjoyed; it was not the language of a minister standing in the holy place and offering prayers and thanksgivings in the name of the Church; but it was the Church itself uttering in symphonious concert the deep toned expressions of gratitude, or the ardent aspirations of prayer, awakening and expressing the strongest emotions, and the holiest affections of which the human mind is capable. It was to them, what it always ought to be, as an echo from the world of glorified spirits, and a prelibation of their glorious work—a stammering, a beginning of the “new song before the throne,” in which they anticipated spending a blissful eternity. Gregory Nazianzen, one of the earliest and best of the Grecian Hymnologists, expresses his views of the nature of a hymn in these terms:

It is praise to utter my own emotions,
And thanksgiving is reverent praise to God,
And the hymn, I consider, melodious thanksgiving.

Chrysostom exhibits the same exalted view of the character of the genuine hymn: “The psalms embrace all subjects, but the hymns on the contrary none merely human.” How different the character of many admired pieces, which have found a place in our modern hymn-books; in which there is nothing but what is *human*, mere addresses to men, to saints, to sinners, exhortations to penitence, faith, or good works, without an intimation adapted to elevate the thoughts, to higher and holier objects, to God, to heaven. While the pagan hymns were addressed to their imaginary deities, “we (says Origen*) only sing hymns to him who is called God over all, and his only begotten Son, the Word and God; and we celebrate the praise of God and his only begotten, even as do the sun, and moon, and stars, and all the heavenly host; for all these being a divine chorus, with the righteous among men, sing praises to God over all, and his only begotten Son.” “And finally, (says another ancient writer,†) who does not know that the Scriptures represent Christ as God and man; and all the psalms and songs composed by believing brethren from the beginning, celebrate with divine honors Christ the Word of God.” Thus were the primitive hymns enriched with the treasures of doctrinal truth; and the faith and piety of the worshippers nourished by them into all that vigor and elevation which enabled them to endure hardness as good soldiers of Jesus Christ, to stem the torrent of an opposing world, and seal their testimony to the truth of God with their blood and their lives. May the same spirit fill the hearts of future composers, and the same measure of faith and devotion animate the bosoms of all who sing the songs of Zion.

Y.

* Contra Celsum Lib. VIII. c. 67. † Quoted in Euseb. Hist. Eccl. Lib. V. c. 28.

THE INFLUENCE OF THE PRESS

ON THE MORAL AND RELIGIOUS CHARACTER OF OUR COUNTRY.

SOCIETY has undergone many changes since the commencement of the world until the present day, and will no doubt suffer many more after our time. But in the last four or five centuries—a period marked by the greatest events that the world, as far as we know, has ever experienced—it has been influenced by so many powerful causes, both of a political and moral nature, that its aspect has been wholly changed. The vast mob of a wretched and ignorant peasantry, ruled by a few wealthy and educated leaders, has disappeared from the earth. The poor have risen from their degradation, and blessed with the opportunity of instruction, claim equal rank and equal privileges with the rich.

Christianity has no doubt done much in this matter; but if we look for a moment at the course of events we shall find that its influence, however great, has been indirect. It is the invention of PRINTING and the consequent diffusion of knowledge, that we must chiefly thank for the improvement. By means of this art books were rapidly spread, at a low rate, throughout the community, and means were placed within every body's reach of acquiring as much information as he had a mind to have. Men ceased to be governed entirely by their passions, and obeying the dictates of a cultivated reason, guided by the light of christianity, they sought their happiness in a general diffusion of the arts of civilization and peace. But though much was thus done toward improving the condition of society, something was still wanting to perfect it; and without this, were it possible for us to be ever so wise or wealthy, we would yet be far from enjoying our present prosperity.

A regular and rapid communication between the different parts of a country is as necessary to its welfare as to its convenience. Besides facilitating the intercourse between friends and acquaintances, it spreads life and activity throughout the community, by uniting the interests of the distant sections, and preserving the union of the whole. But a communication such as the ancients carried on by messengers, or heralds as they were termed, would be of little account, as it could only serve the purposes of a few to the injury of the many: for information being limited to the former, they might easily turn to their own advantage every occurrence in trade or in government, before the rest were apprized of it; and thus have the management of every thing in their own hands.

This great *desideratum*, however, has been happily supplied by the invention of newspapers and periodicals. These, by means of our modern improvements in conveyance, fly with almost telegraphic rapidity over the land, and bring the latest news, from far and near, to every man's door who chooses to have it. Information being quickly spread, no one can take advantage of his neighbor: On the contrary as he begins to feel himself but a member of a vast social community, he loses the selfish desire of living only for himself; and finds his own happiness or misery intimately connected with that of those around him. He has the sphere of his existence extended, and draws upon the remotest parts of the earth to minister to his enjoyment. He travels the world by his fireside, learns

the newest discoveries in arts, science and literature, becomes acquainted with the manners of distant nations, and penetrates into the secrets of their governments. He returns from his ideal journey with more ability to scrutinize the conduct of his own rulers; and promote the welfare of his associates. Thus liberal sentiment keeps pace with the progress of culture and knowledge—the immediate fruits of the press. It is thus that it has diffused itself gradually over the world, and now begins to appear every where, in the universal aspiration of men after free institutions, and a liberal form of government.

The supreme power in most of the countries of Europe, taking umbrage at the rapid spread of sentiments inimical perhaps to its own permanence, has used its authority to restrain the liberty of the press by establishing censorshipships over it. But in our own country, where no such incumbrance exists, this grand machine has full scope to produce its utmost effect.—Our periodical literature exceeds that of any European nation; and consequently that of any nation in the world. We have not less than one thousand different publications, from the village half-sheet to the thick quarterly. Every town among us must have its paper; and in our western states, wherever a tavern, a store and a blacksmithshop have been erected, a printing office is sure to follow. All these presses, without any legal restraint, give their opinions freely in their own way; and many of those who write for them, must be allowed to afford the most perfect specimens of the *oratio lege soluta*.

The effect of this liberty of the press on a young and enterprising nation like ours, free from long established notions, and inveterate prejudices, begins of course to be very sensibly felt. An active spirit of enquiry has been diffused; and an eager curiosity animates the people to know all that can be known, in small as well as great matters. The *legè tai ti kainon*, (*what is the news?*) is in the mouth of every body, from the shopman to the student; and no stone is left unturned in search of the precious article of *news*. To supply this general demand, so much beyond the ordinary resources of the newsmonger, politics, religion, and other subjects of immediate interest have been taken up and discussed. Every man who imagines that he has found out something new, (no matter how much it may have been talked of before he was born,) sure of getting some to listen or to read, comes boldly forward; like Captain Symmes, or Robert Owen, to state his doctrines and make crowds of wondering disciples. Those who think differently are called on to defend themselves; and no one is secure in his creed, whether philosophical, political, or religious, who is not prepared to render a reason for it, and preclude the imputation of prejudice.

But this humor for novelty, as might be supposed, has led men chiefly to search for new notions in theology, and morals, as they found here more ample scope than among the exact and recondite principles of natural science. We have in consequence been deluged with a multitude of new doctrines, at least such as their authors embraced as new, and almost every heresy that has sprung up in the church, since the days of the Gnostics, and every notion that heathen philosophy has engendered, might perhaps find disciples among us. These doctrines have been disseminated either through the medium of our common newspapers, or by others.

specially got up for the purpose, or else in public lectures, delivered by *men* or *women*, travelling from place to place. Christian denominations have been compelled to redouble their exertions in the use of the same means, and some of whose existence the public had hitherto been almost ignorant, have been forced to come forward in self-defence. Every sect, from the strictly orthodox down through the long line of papist, unitarians, universalists, &c. to open infidels, have now their regular publications to muster their people and lead them to battle. A silent but mighty movement is begun in the minds of men; the rival parties daily grow more suspicious of one another; and their papers in many parts are already on the *qui vive*. It needs no prophetic eye to see that a terrible conflict of opinion will soon ensue, in which truth must contend on even terms with error, and one must succumb to the other. Religion indeed must expect to prevail more by her own energy than by the number of her friends, for her secret enemies who have hitherto worn the mask of friendship are more numerous than we generally imagine; and roused from their slumber have begun to discover themselves by manifesting hostility to the clergy, and to the benevolent exertions of the day. We can only hope, under Providence, for a favorable issue to this important contest from the controlling influence of an enlightened reason in the community.—The press—the great agent in the movement—will soon rouse every one to action, by scattering its productions through our cities, our towns, our villages, and into our most secluded hamlets. It will have the people under its sway, and according as truth or falsehood, virtue or licentiousness predominates, it will hurry them on, like an orator of ancient times, in the wrong path or the right, either to react the scenes of the French revolution, or to outstrip every other nation in the march of improvement. This is surely the quarter from which we have most reason to fear, and say in the words of the poet, *Non cæca aliunde fata*.

Under these circumstances every one must soon range, or find himself ranged under one standard or the other; either that of orthodoxy or that of infidelity. Those who are attentive to the movements around them have already taken sides; and it is high time that those who are occupied with indifferent matters, should have their attention called to the subject; lest the most important questions be decided without their intervention, and popular opinion bearing down every barrier, sweep away the foundation of their principles, and leave them without a creed. Let them arise for the sake of their children, if not for their own. Falsehood mixed with truth, error dressed up with every charm, begin to be daily presented to their warm imaginations, and where there are no principles already deeply laid, where there is nothing to restrain, the consequences must be lamentable. To turn the current in the right course, let every man who feels that he has truth for his belief, who cherishes the memory of his fathers from whom he received it, and who prizes the privileges which he now enjoys—let him, I say, be careful to infuse this truth into the minds of his children, teach them the principles on which it is founded, and guard them against the unsound and dangerous doctrines that they every day hear. Let every parent take a religious paper and learn what is going on, learn the history of the unsound and infidel notions abroad, and learn to combat them with the proper weapons. If he refuses to do this and persists in remaining ignorant and unconcerned while these important

matters are debated by his neighbors—let him : Public opinion will soon have decided without him ; and he must then be content to be pointed at as singular, like a puritan in the days of Charles II. or subscribe to opinions which he had no hand in framing.

But few I hope will act so unwisely, and suffer their indolence to get the better of their reason : Nor should any attempt to justify their conduct by saying that they are opposed to the excitement and would discourage it. The attempt would be Quixotic; and could they succeed, the measure would not be expedient. We have nothing to fear from this mighty movement of mind, fearful as it may seem, if every man will do his duty ; on the contrary we may gain much by encouraging it, and taking occasion thence to advance the cause of truth and religion. A great deal has been done in the arts and sciences by this spirit of free investigation. Curiosity by creating a greater attention to the subject, and stimulating the more ingenious to deeper researches, has brought to light the most interesting discoveries, and spread a knowledge of them throughout the community. In religion—tho' no new discoveries are to be made in its essential principles ; yet its nature and tendency may be examined, and when the public mind is directed that way, we may reasonably expect the happiest results. The spirit of enquiry, indeed, that has been spreading itself through the world since the reformation, while its immediate consequence was a more general diffusion of knowledge, has produced the more valuable effect of beautifying the moral aspect of the world. The barbarism of the feudal ages, with its horrid train of superstitions, vices, and abominations, has given place to our enlightened times. Men have discovered the importance of religion and civilization and have employed their benevolence in imparting these invaluable blessings to those less favored than themselves. Societies have been formed for this purpose and messengers have been sent to carry the glad tidings of salvation into heathen lands, and to bid the wretched savage that had long sat in darkness, horrible with demons of his own creation, now lift his eyes upon the glorious day of the sun of righteousness. Now

———“a glad voice the lovely desert cheers,
“Prepare the way, a God, a God appears!”

Even genius has entered into the noble design, and devoted herself in a Martyn, a Brainerd and others to the glorious work. Other societies have been formed for instructing the poor, relieving the distressed, providing for the unfortunate, and mitigating in every way the ills incident to human life. To so great an extent has this been carried, and so busy has Benevolence been in inventing, and applying the means of doing good, that some have taken occasion to stigmatize the age with the appellation of *mechanical*. But if, as a distinguished modern philosopher observes, the proper object of human intellect is the promotion of human happiness, we have no fault to find with the present tendency in the minds of men ; and by whatever name it may be called it has certainly contributed wonderfully to advance the general good. We should be glad to see the same measures still pursued. Let societies continue to be formed ; and, tho' they be honored with no higher name than *machines*, let them continue their operations, until the whole earth has experienced their blessed effects.—For surely, if great things can be inferred from favorable appearances, we

have reason to indulge in pleasing anticipation of the future prospects of the world, at the present day, when

"From Greenland's icy fountains

"To India's coral strand?"

the missionaries of religion and civilization have already preached their joyful message, and lighted the lamps of science where midnight darkness had brooded from time immemorial. The islands of the distant seas have received them gladly, and their labors are already crowned with success. Those hot beds of vice and human corruption, have completely changed their aspect, and now, in some points, exhibit an example which we ourselves would do well to follow.

Happy indeed will it be if this great work continues, and the grand movement of mind, and conflict between truth and error, that must soon arise, shall be made to contribute to its advancement. The predictions of the near approach of the millennial day might not then prove delusive. Soon we might hope to see the long expected reign of the Messiah embrace the whole world, and righteousness and peace descend upon earth, when nations shall learn war no more, but united in one bond of love shall bow before the sceptre of the God of heaven. N. R.

INFANT SCHOOLS.

Infant schools, as the name denotes, are institutions for the instruction of very young children. Mr. Wilderspin, who conducts with great success, a seminary of this kind in London, has publicly delivered, in Edinburgh, an account of his system; a short description of which I shall endeavor to give, that something tangible may be furnished, both for the imagination of your readers, and for the foundation of a few remarks.

Two hundred children, from the age of eighteen months to six years, may be taught by one man and one woman, with the help of monitors.—The monitors are taken from among the children themselves, and are instructed separately in those lessons, which they are to impart to the rest. Two monitors are appointed to every twenty children. One keeps order, while the other teaches them in succession. The first thing communicated, is a simple method of prayer; after which they are taught to sing, which is found to be both a pleasant exercise in itself, and an excellent means of imparting, agreeably and impressively, many departments of knowledge. When they have received a lesson in the alphabet, boards are suspended before each division, containing a few pictures of animals, the costumes of different countries, and other similar objects, the names of which the little pupils are required to learn. Afterwards, they are instructed in the use of the clock, in the points of the compass, in the simpler principles of lines and rectilineal figures, and other things of a like nature, apportioned to their capacities. Some knowledge of arithmetic is likewise communicated, which, in order to prevent weariness, and to enliven the exercise, is frequently done in a species of chanting. After some facility in reading has been obtained, boards are used, having a large well-drawn figure of some interesting object, beneath which is a short

description of the same, fitted to amuse the children, and to afford scope for questioning and explanation of the teacher.

A large play-ground is attached to the school-house, where there are poles having rotatory ropes attached to them, on which the children may swing,—wooden bricks, with which they may construct fortifications, houses and figures of various kinds—and ropes with which, by pulling in great numbers together, they may accomplish great feats of strength; thus learning the advantage of co-operation. Around the play-ground, are plots of flowers, and several fruit trees, by being required to abstain from which, the children learn to respect the right of property. In short, every means are taken to furnish them with healthy exercise, and at the same time to communicate moral lessons, without infringing on the liberty or pleasure of their amusements. Punishment is inflicted as sparingly as possible, while the exercises are studiously so varied, as to render them essentially agreeable, and to preclude the necessity of appealing to the ordinary principle of emulation.

Such is a short outline of Mr. Wilderspin's method of education, to which, as well as to the general propriety of the plan, it may not be unprofitable to devote a little of our attention. Children are intellectual and moral beings; which two parts of their constitution should be considered, both separately, and in their mutual influence on one another. As moral beings, they inherit a portion of that depravity which attaches to fallen humanity. They are not merely, as some have affirmed, blank sheets of paper, ready to take any colour or impression whatever from external objects. Even admitting this representation to be correct, how shall they, destitute as they are of any repulsive energy, escape the contamination of that atmosphere of iniquity which presses them on all sides. The children of the poorer classes, even where the parents are most willing to do their duty, are almost necessarily abandoned, for a great part of the day, to the chance-gathered society which they may meet with in the street. What example they receive,—what amusements they learn, from such companions, a glance at the crowded streets and lanes of our own city will abundantly testify. If the matured understanding and enlightened conscience of our first parents, fell before one temptation, how can we expect the unpractised intellects, and unripe principles of childhood, however free by nature from any vicious bias, to withstand the repeated and violent attacks which are made upon its purity by improper associates? Infant schools, therefore, if they did nothing more than withdraw children during a large and important part of their time, from external allurements, would be well entitled to the support of those, who amuse themselves with vain speculations, respecting the unviolated character of the infant mind.

But to us who are constrained to take a more melancholy view of the very first development of human nature, who believe that mankind "are shapen in iniquity," "and go astray from the womb speaking lies;"—to us, infant schools present a far more sublime and interesting object of contemplation. We see a greater force to be overcome, and we see in these institutions a machinery capable, to a great extent, of conquering even this superior resistance. We behold children not only assailed by temptations from without, as numerous as the rays of light which press into the eye, but also influenced by an inherent tendency to sin, which acts upon the soul as uniformly as the power of gravitation does upon the

body. To us, therefore, infant schools present not merely a negative, but also a positive advantage; they both defend the young mind from outward enticement, and present an opposing energy to that downward tendency of the human soul, which if not resisted, will of itself, without any foreign impulse, draw the youngest child into acts of transgression. As the evil principle begins to work very soon, it is of vast moment to check its early operation; for all moral experience confirms the truth of that declaration of Solomon, "The beginning of sin is as the letting out of water." At first it may be checked; but every moment widens the aperture, increases the ejected mass, and augments the difficulty of resistance; till at last the torrent becomes so vast and furious, that the feeble barriers which we can oppose to it are instantly swept away. That revenge which urges to deeds of violence and murder,—that ambition which makes an individual the scourge of his species—that avarice which leads to dishonesty and blights the social affections, were all seedlings in the heart of childhood, which might, with comparative ease, have been then eradicated, but which now strike their roots so deep in the soil, that the silent word of remorse cannot consume them, and raise their lofty branches so stoutly, that the storms of reproof and threatening cannot shake their stability.

Let no one say, that, in attributing so great an influence to infant schools, we attach too much importance to mere human agency. We believe, in its full extent, that weighty declaration—"Without me ye can do nothing;" but we would desire to connect with it that which occurs in another place, "I can do all things through Christ strengthening me." We know that the Holy Spirit works by human agency, and that the latter without spiritual influences, is of no avail. The question then, just comes to this—have we reason to expect the effusion of a blessing on the use of proper means? Thus saith the Saviour, "preach the gospel to every creature, and lo, I am with you always, even to the end of the world." Infant schools certainly do something more than instruct children in the gospel; but all that they do besides is favourable to the accomplishment of the grand design. Bad habits are prevented, which often stand, like a shield, around the human heart, repelling the arrows of truth; and many feelings are cultivated which are in harmony with Christian principle, and pave the way for its introduction. When care is taken to form proper habits and instil right principles; and when, with all this, the gospel itself is stated, explained, and recommended to children—what more can be done? The wood is then laid ready for the sacrifice, and it only remains for fire from heaven to come down and inflame it.

Even if, in many cases, infant schools should fail, (as they certainly will,) to impress on the young mind a saving conviction of the truth, still it is probable that, in a great majority of instances, they will produce important effects on children as members of society. We see many individuals, through the operation of mere habit, and the infusion of natural honesty and affection, perform, in an admirable way, many of their social and civil duties. In the middle and higher grades of society, where religion is often as dormant as among the lawless rabble, we perceive the humanizing, and as far they go, delightful effects, produced by maxims and habits of politeness. By these, when not carried to a foolish excess, the softness of natural affection is elicited, and a regard for the feelings

of others is fostered, which, as far as social comfort is concerned, supplies to a certain extent, the want of genuine religion. This partial rectitude of principle, and gentleness of feeling, so essential to the present happiness of a people, will probably be the extensive consequence of infant schools; since they withdraw children from that brutality of manner to which they are exposed in the public streets, and which is sure to communicate to those who witness and imitate it, a corresponding vulgarity of mind. In such institutions as I am recommending, care can be taken to give a tone of kindness and civility to the affections and intercourse of the children, among so vast a number of whom, as sympathy always strengthens the principles by which it is called forth, the universality of this amiable feeling may be expected to strike it deep into the infant mind.

Such are the direct consequences to be anticipated on the hearts of children from infant schools, by promoting moral habits and fostering kindly feelings; but we must not overlook the indirect influence of their intellectual education, which is of almost equal importance. Enlightened instructions, and the exercise of the mental powers, serve not only to strengthen the intellect, but also to give a firmness to the mind, which enables it to maintain and prolong the moral impressions received. Moral habits and feelings, without the illumination of the understanding, are mere blind tendencies, like the gravitation of inert matter, which ceases when the attracting object is removed; whereas when they receive the sanction of an enlightened conscience, and their excellence is perceived by a vigorous intellect, they become inherent principles, depending not for their energy on external excitement.

In proportion as the mental faculties are strengthened, is the danger diminished, of children being ignorantly led into sin, with the malignity of which they are unacquainted. A tone of manly thought is imparted, which describes consequences, spurs dictation, and even delights in asserting its own independence. Such as know well the sure grounds on which they have reared their judgments, are in little danger of being shaken by plausible objections. And those whose moral knowledge and practice, places them on that high vantage-ground, from which they can perceive the relative nature and consequences of virtue and vice, are less liable to be drawn from their attachment to goodness, than those whose vision is obscured by the noxious vapors of sin. Intellectual education, therefore, both gives greater firmness to the moral principles, and enables the mental eye to discover more clearly the malignant character and pernicious consequences of vice.

The human mind delights in activity, and if not furnished with opportunities of exertion, will seek out occasions of employment for itself. But as we believe children to possess an inherent proneness to sin, it is evident that the natural exercise of their powers will be directed to vicious objects. Great excellence, therefore, must belong to any plan, which furnishes children with innocent means of exerting their faculties, and affords incitement to such harmless activity. This is eminently the case with infant, as well as other intellectual schools, where youthful minds are directed to an excellent and interesting method of exertion, which raises them in the scale of reason, and has besides this valuable quality, that it is quite pure in itself, and makes no infringement on the rights or the happiness of others. But the immediate occupation is only part of that

benefit which arises from habituating children to intellectual effort; for the habit thus formed and the capacity thus imparted, will follow them through life, impelling them to the acquisition of knowledge, and often turning their feet from the alluring paths of vice, by presenting to their view more refined pleasures.

Not the least pleasing circumstance connected with infant schools is the harmonizing influence which they may indirectly have upon the parents. Nothing can be conceived more persuasive than the simple remarks of an enlightened child, whose age entirely excludes the idea of affectation or authority. The information communicated by the children to their parents will probably excite curiosity, while the moral lessons imparted at schools, and repeated at home, may strike seriousness into the heart of veteran transgressors, and show the power of Him who "out of the mouth of babes and sucklings perfects praise."

The experiment which has been so efficient in London is to be tried in Edinburgh, the inhabitants of which are never backward to any work which may improve the condition of humanity. Prejudices will be felt by some against so important an experiment, the very grandeur of which is apt to dazzle the vision; but these must soon give way before the ardent reasonableness and excellence of the proposal. I cordially hope that it may meet with the zealous patronage of the citizens of Edinburgh, and may be as successful in its operation as the purest patriotism and philanthropy can desire.—*Ed. Christian Instructor.*

REGENERATION

Our experience, our distinct recollection assures us, that the peace of God has not from our birth and always dwelt in our hearts, that it has been communicated to us, and that the flesh reigned in us before we were subjected to the influence of the Spirit. Although we may not have committed any gross transgressions, or cherished disgraceful passions, or degrading lusts, yet we have not grown up from childhood in innocence and purity of heart, constantly progressing to the perfection of the strength and virtue of a life well pleasing to God; but between the commencement of our existence and our present condition of life and exertion, a period has passed in which the power of lust prevailed, conceived, and brought forth sin. If we would be honest, we must confess that there was a time, to which we can refer with the full consciousness that we have since been different men. What was then our internal self, our real character, has since become distant and strange; and the law of divine order, which now through the grace of God has become the law of our life that we love and practice, was then distant and strange; we only understood it as an external power, restraining the free course of our life, in the same manner as now, the occasional movements of the flesh and sin are to us such a power, which we do not ascribe to our own peculiar life. And thus it is true, that one life has ceased and another has commenced, but the commencement of the new life is the new birth; and it is universally admitted; if a man be in Christ, he is a new creature; old things have passed away, and behold every thing is become new. Of this transformation we all, as Christians, possess an indelible and inexpressible consciousness; and when we welcome others, as fellow-members of our communion in the stricter sense, who before were not thus united with us, we presuppose and take it for granted that they have experienced this change through the regeneration, effected by the power of God.—*Schleiermacher.*

From the Spirit and Manners of the Age.

THE VALE OF TEARS.

"In visions which are not of night, a shadowy vale I see,
The path of pilgrim tribes who are, who have been, or shall be;
At either end are lowering clouds impervious to the sight,
And frequent shadows veil, throughout, each gleam of passing light;
A path it is of joys and griefs, of many hopes and fears;
Gladden'd at times by sunny smiles, but oftener dimm'd by tears.

Green leaves are there, they quickly fade—bright flowers, but they soon die;
Its banks are lav'd by pleasant streams, but soon their bed is dry;
And some that roll on to the last with undiminished force,
Have lost that limpid purity which graced their early source;
They seem to borrow in their flow the tinge of dark'ning years,
And e'en their mournful murmur'ing sound befits the vale of tears.

Pleasant that valley's opening scenes appear to childhood's view,
The flowers are bright, the turf is green, the sky above is blue;
A blast may blight, a beam may scorch, a cloud may intervene,
But lightly marked, and soon forgot, they mark not such a scene;
Fancy still paints the future bright, and hope the present cheers,
Nor can we deem the path we tread leads through a vale of tears.

But soon, too soon the flowers, that decked our early path-way side,
Have drooped and withered on their stalks, and one by one have died;
The turf by noon's fierce heat is sear'd, the sky is overcast,
There's thunder in the torrent's tone, and tempest in the blast;
Fancy is but a phantom found, and hope a dream appears,
And more and more our hearts confess this life a vale of tears.

Darker and darker seems the path! how sad to journey on,
When hands and hearts which gladden'd ours appear forever gone;
Some cold in death, and some, alas! we fancied could not chill,
Living to self, and to the world, to us seem colder still;
With mournful retrospective glance we look to brighter years,
And tread with solitary steps the thorny vale of tears.

Then wasting pain and slow disease trace furrows on the brow,
The grass-hopper, alighting down, is felt a burthen now,
The silver cord is loosening fast its feeble, slender hold,
The fountain's pitcher soon must break, and bowl of purer gold;
Oh! were it not for that blest hope which even death endears,
How weary were our pilgrimage through this dark vale of tears."

Religious Intelligence.

THE BIBLE CAUSE.

Many, very many Bibles are yet wanted.—Interesting Facts.

A correspondent of the Raleigh Register gives the following statement respecting this great and good cause:

Europe has 70,000,000 souls of the Romish Church, 60,000,000 of the Protestant, and 30,000,000 of the Greek Communion. These have not one-fourth as many Bibles as there are families!

Africa—In a population of 40,000,000, there is not one Bible to 50,000!

Asia—The 37,000,000 of Arabs, Turks, Persians and Tartars, are almost wholly destitute of the Bible. The 400,000,000 of Eastern Asia, have but a few thousand copies of the Bible in circulation among them!

America—The 31,000,000 of souls, have very little more than 1,000,000 of Bibles among them!

The 650,000,000 of mankind have scarcely 20,000,000 of Bibles!

To supply this deficiency, there is now in operation—

In Continental Europe	854	Bible Societies,
In British Colonies	97	do.
In Asia	15	do.
In Africa	4	do.
In Great Britain	2,298	do.
In Ireland	391	do.
In America	659	do.
Independent Societies	475	do.
Total	4,984	do.

These have given to the World 40 Reprints, 5 Re-translations; about 70 new Translations complete, and 36 nearly or wholly complete; making 151 languages in which the Bible is now published. It is supposed by many that 50 more translations will give the Bible in all the languages spoken in the World!

The United States, the Indian tribes, South America, Sandwich Islands, Greece and Africa, claim the attention and charity of the Christians and patriots of "Freedom's Home." They do not claim in vain. A resolution to supply the United States with the Bible within two years has been made and entered into with spirit. The American Bible Society with its 16 steam power Presses, (equal to 32 common Presses) and 8 hand Presses can print from 1,000 to 1200 copies of the Bible a day. They have now on hand 200,000 Bibles, bound and well seasoned, and as many more in sheets which can soon be bound. These Bibles are sold at the wholesale price of paper, press and binding, with a deduction of 5 per cent, to Auxiliary Societies. For these Bibles the Society owes \$16,000, and it is probable that the debt will be increased unless the friends of the Bible will be zealous in collecting, and punctual in remitting funds. To meet present engagements and to carry into execution

the resolve "to supply the U. States within two years," many thousand dollars have been promised, and no doubt remains as to the practicability of supplying the Union, if those who desire it, will do their duty. The six New England States have manifested so much zeal in this enterprise, and are so nearly supplied, as greatly to encourage the friends of the Bible.

About one half of the counties of the State of New York have been supplied; and the prospect is, that the whole will be supplied in a short time.

New Jersey is supplied. Pennsylvania is nearly supplied. Virginia has supplied nearly twenty of her counties, and seems determined to finish the work. North Carolina has supplied several of her counties, has several agents now employed in supplying the State, and appearances are encouraging. Georgia manifests a noble spirit, and so does South Carolina.

In the Valley of the Mississippi there are circumstances both to cheer and to dishearten. Some counties are doing well. There are three agents in Ohio; one in Illinois; one in Kentucky; one in Tennessee; one in Indiana, and one in Mississippi. Should the East be supplied this year, it is contemplated to turn an undivided attention to the West, so that by May, 1831, every family in our land, willing to receive a Bible shall have one.

While such an unheard of era, as a nation vast as is the United States, having a Bible in every family, is presented to the hopes of the Christian, who that loves the Bible himself, would not labor, and pray, and sacrifice for its consummation? This work requires labor, prayer and sacrifice. The Bible Society is in debt—the work before it is one not to be relinquished. It will be accomplished; God will smile upon it; he will crown it with his blessing. Good men and women, auxiliary Societies, Churches, Ministers, Patriots, Philanthropists—all will come to its aid. Already many thousand dollars are offered. Individuals, cities, counties and States, have pledged themselves to aid generously in the cause, not only to supply their own region, but also to supply others. Already more than 100,000 dollars are thus pledged—nearly equal to half the amount needed to supply the Union; it being supposed that 800,000 Bibles will nearly supply every destitute family. Of this number it is hoped at least one half will be sold and paid for.

Now, if every State on the Atlantic will do its own work, excite the people, organize Societies—Female Associations, take up collections and subscriptions—sell all they can, and give to those who cannot buy, and then aid in supplying the West, the work of supplying the Union will soon be accomplished.

A Pamphlet may soon be expected giving a much fuller statement of facts than is herein presented.



CONVERSION IN RUSSIA.

Extract of a letter from a correspondent of the British and Foreign Bible Society in Russia:—

"When the young person first came to us, she seemed to take much delight in reading, and we were gratified to see how diligently she impro-

ved every spare moment for this purpose. But the first time she discovered any emotion, was one evening when reading the history of Cornelius. She came to my wife with an anxious inquiring look, and said, please to explain this to me: "Cornelius fasted, prayed to God always, and gave much alms to the people: yet he was commanded to send for Peter.—How is this? What could he do more? Is any thing more required of us than to pray, give alms, and keep the fast?" Mrs. — answered, if something more had not been necessary, the angel would not have commanded it. Proceed with the narrative, and mark what Peter said. She proceeded, and when she had read these words. "To Him give all the prophets witness, that through his name, whosoever believeth in Him shall receive remission of sins;" the poor young creature was overwhelmed; she burst into a flood of tears, and exclaimed, "Now I see it! It is by believing in the Lord Jesus Christ that we receive the forgiveness of sins." And from that day to the present, her delight in the word of God, her diligence in business, and her love to the souls of her relatives, makes her highly esteemed by us. She may in fact be said to adorn the doctrine of God her Savior in all things.—Now, my dear sir, are not these things encouraging? The scriptures which a kind Providence and benevolent friends have enabled me to circulate, are doing and will do much good. And, looking at the work on a large scale, what may we not hope from the millions which your Society has prepared and sent abroad into almost all the world. Bless the Lord, O my soul! Bless thine own word, O God!"



PERSECUTION OF CONVERTED JEWS.

The Rev. H. D. Leves, in a letter from Paris, dated September 22, 1829, gives the following account of the persecution of several Jewish Christians at Constantinople. This account he received from an Armenian who has translated the Scriptures into the Turkish language—and who feels deeply concerned for these Jews.—*S. Rel. Tel.*

He says, that in the interval between the beginning of March and the end of May, eight Jews were baptized, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow their example. The Jews raised a great clamor against the Armenians; and excited the Turks so violently against them, that the rich and influential men of this nation, who had hitherto protected the Converts, were induced by fear, to disclaim all connexion of themselves, or of their nation, in general, with their conversion and baptism. The eight new Converts were seized and thrown into prison: two of them who had not put off their Jewish dress, and two others who had not yet been baptized, each received, at the instigation of the Jews, 500 blows of the bastinado on the feet; and all of them, together with John Baptist and the younger John, to whom, no doubt, their conversion is mainly owing, were ordered into exile, to Cæsarea, in Asia Minor. Another Jew, not baptized, who had escaped the researches of the Jews after him, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban Bieram, to the Sultan, professing his faith in Christianity, and requesting protection; and then went and voluntarily surrendered himself at the

prison of the Reis Effendi. He was, however, sent into exile with the rest; and, in the way to the place of their destination, he, together with the two others not baptized, received baptism at the hands of the Armenians; so that there are now at Caesarea 13 Jewish Christians, sent forth, I trust, by the Providence of God, to announce the Gospel, and kindle a zeal for the conversion of the Jews in distant parts, and in the scene of some of the early Apostolical labors. Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the converts; and five Armenian Priests, and five laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chiaas Bashi and Reis Effendi; was examined by them, and, it appears, witnessed a good confession. * * *

These are the first fruits of the confession and suffering of the first two converts; and I feel confident that, under God, the matter will not rest here, but that the way is preparing for the further triumph of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one, which will be sufficiently obvious, namely, the striking resemblance these events bear, in many of their circumstances, to some of those in the early Apostolical history.—Let us hope and pray that the Spirit of God may rest on these men; may endow them largely with constancy and a simple faith in the Divine Saviour, whom they have confessed before men; and by the means of apparently weak and feeble instruments, bring about great and glorious results for the Kingdom of God.



LIBERTY OF THE PRESS,

In England, France, and the Netherlands.

It is a singular and somewhat ominous fact, that a simultaneous attack has been made by the governments of England, France and the Netherlands, upon the liberty of the Press. In the two former countries, it has appeared in the form of prosecutions against certain editors who are supposed to have expressed themselves too freely on the conduct of the government and its ministers, while in the latter, it has taken the combined form of state prosecutions and legislative enactments. In London no less than five prosecutions have been instituted against a single journal. The editorial corps are a little puzzled to know what interpretations to give to these movements, but judging from the tone of their remarks, they are not without suspicion that a royal combination has been formed against them, which will extend its influence beyond the present occasion. The results of the prosecutions in France, which in many cases have been favorable to the defendants, in spite of the influence of ministers, are regarded as a signal triumph by the liberal party, and the more so when contrasted with the "Guilty," "Guilty," "Guilty," pronounced in the English Courts under very nearly the same circumstances. The English themselves are ready to admit, that so far as the present trials are to be taken in proof, the liberty of the Press is greater in France than in their country. A gentleman who had long resided in England, though a native of the Continent, remarked on considering the results of these prosecu-

tions, "that while France is making rapid advances in liberty and knowledge, England is going as rapidly backward; and from henceforth he declares that he would rather live under the protection of the French than of the British Constitution."—*N. Y. Jour. of Com.*



EXTRACT FROM A PASTOR'S JOURNAL.

I saw him carried out of his dwelling. The coffin was large, for he was a manly youth. On it were the initials of his name—H. C. aged 25. His widow followed him, beautiful in grief. She was 22. When I joined their hands, I said, none had brighter, fairer prospects. Now he is no more. It was a sad slaughter. Ardent Spirits did it. I knew it. All knew it. Many sighed deeply as they laid him in the grave and thought it was so. I wanted to say it was. I spoke long at the house and again at the grave, and of every thing but his destroyer. The fire burned in my bosom, and I wished to attack him over the lifeless body, and warn the young men of my charge to beware of his wiles. But all would have pronounced it imprudent; unkind to friends, and unsuitable to the occasion, and I was compelled to be silent. And thus thought I, it is. The demon Intemperance can slay our young men and none can peep or mutter. The cause of their death must be hushed up. It must be ascribed to every thing but the reality. H. C. it was said died of consumption, and the Demon laughed every time the lie was told."—*Conn. Observer.*



SWITZERLAND.

CANTON DE VAUD.

From the Archives du Christianisme of December, 1829.

BANISHMENT OF DR. C. A. HAHN.—C. A. Hahn, Doctor of Philosophy, and a Minister of the Gospel, of Stuttgart, was residing for the year past at Lausanne, connected with a public school, or institution; and having been solicited to furnish information respecting the religious commotions in Switzerland, for the Darmstadt Ecclesiastical Gazette, (*Allgemeine Kirchen Zeitung*) he read all the pamphlets which this excitement had occasioned, and especially the writings of dean Curtat, in which he believed he had found the primary cause of the persecutions in the Canton. He consequently wrote a letter to Mr. Curtat, which we have read, in which he discusses in a tone of mildness some of the principles maintained in these works, and concludes by intreating him to employ all his influence with the Government to obtain for his country entire liberty of conscience and of worship. We know not whether it was for this purpose that Mr. Curtat sent Dr. Hahn's letter to the Government, but it is at least certain that this object was not attained; for the Council of State communicated to him, through Mr. Gaudin, with whom he lodged, an order to leave the Canton within ten days at farthest. Dr. Hahn was desirous of possessing the means to justify himself before the Consistory, to which he is amenable, respecting the causes of his banishment; and hence not being satisfied with a mere verbal order, he wrote to the Syndic of Lausanne requesting a written order, and also a testimony of his char-

acter and conduct during his residence at Lausanne. He received the following reply.

The Syndic of Lausanne to Mr. C. A. Hahn.

LAUSANNE, 28th APRIL, 1829.

SIR—You will find inclosed a copy of a letter which I have just received, with which you will do well to act in conformity.—Accept, Sir, my salutations.

SECRETAN, *Syndic.*

(The enclosed Letter is as follows.)

The Justice of the Peace for the Circle of Lausanne to the Syndic of the Corporation of Lausanne.

LAUSANNE, 27th APRIL, 1829.

MR. SYNDIC—You are requested in the name of the Council of State to signify to Mr. C. A. Hahn, of Stuttgart, *who calls himself a Doctor of Philosophy, and a Minister of the Gospel,** and who resides with Mr. Gaudin, at the Petit Chateau, the order to leave the Canton in ten days at the farthest, counting from the 25th inst. You will report to me the execution of this order.

The Justice of the Peace for the Circle of Lausanne,

DE MOLLIN.

Duly Attested—SECRETAN, *Syndic.*

How will His Majesty, the King of Wurtemberg, who has established throughout his kingdom perfect liberty of conscience, regard this arbitrary banishment?

CANTON OF NEUCHÂTEL.

The Council of the city of Neuchâtel has thought proper to take measures against the meetings for religious edification held at the houses of members of the Dissenting Church, or conducted by them. They have been prohibited from holding any public meetings; and all private meetings during the hours of service in the national churches are forbidden. The whole has been done in a manner as *paternal*, as a persecution can be conducted. But the Council of State has unanimously disapproved of the measures adopted by the City Council; it has even invited appeals by all those who should consider themselves aggrieved, or injured in their rights by these measures; and has appointed a standing committee for this special purpose.

CANTON OF BASEL.

Occasion was taken on the imprisonment of a young man, of some reputation for piety, but convicted of some flagrant crime, to propose some general measures against all religious meetings except those held in the churches, but a large majority of the Council of State manifested themselves decidedly against a proposition so invasive of liberty of conscience; and declared that they would never permit this liberty, which is one of the dearest rights of man, to be subjected to any restraints in the Canton. It appears, that it was also stated, that the melancholy examples given by the Cantons de Vaux and Berne were too recent and too lamentable, to be viewed in any other light than as a salutary lesson. Thus the Canton of Basel has associated itself by intelligence, wisdom, and moderation

* The character of Dr. Hahn had in the meantime been sufficiently established, by his testimonials, which had been presented to the corporation.

with the Canton of Geneva; and it is to be hoped the example of the two most enlightened Cantons in the Helvetic confederacy will not be lost upon the others.

MISSIONARY INSTITUTION AT LAUSANNE.

The Committee of the Missionary Society of Lausanne, in connection with some members of other Societies in the Canton de Vaud, have established a new Missionary Institution, which was opened on the first of October with prayer and thanksgiving. Four students have been admitted. The Rev. Mr. Thomas is its director or professor.



TEMPERANCE CAUSE.

The Journal of Humanity states, that from the reports of the last five weeks, intelligence has been received of the formation of 93 Temperance Societies; and of additions to the long list of those who are pledged to total abstinence, to the number of 9,207 names. This is at the rate of nearly 1,000 societies, and 100,000 names, a year, or (excepting Sundays) about 3 societies, and 300 names daily. During the same time, 68 country merchants and tavern-keepers have been reported carrying on their business without ardent spirits.

A correspondent says, "In Springfield, N. J. five merchants out of six have ceased to keep spirits, except for medicinal purposes, and in Morristown eleven out of fifteen have done the same thing. We are not aware that a society, in form, exists in either place, but the great subject of temperance has been brought before them, by those who watch for their souls. Non-professors in Morristown have set an example, worthy of imitation by professors of religion, and officers in our churches. It is a fact deeply to be lamented, that many of the distilleries in our country are owned and carried on by professors of religion, and almost all the spirits sold in the country, go immediately from the hands of men of respectability.

Query. If one man furnishes another with the means of destroying life, is he not accessory to his death, and, in some respects, accountable for it?

"A."



REVIVAL IN MONSON, MASS.

Extract of a letter from the Rev. Alfred Ely, pastor of the Congregational Church at Monson, Mass. to a lady in New York.

"We have been favored the past season with a pleasing revival of religion, and have admitted seventy to the church, mostly young people, and from our first families. Many others are indulging a hope. The power of God was wonderfully displayed. No infidel could look on and deny it. The strong men bowed themselves to the majesty of truth. The work was still, no excitement, no enthusiasm. It conformed to the word, and was evidently its effect, attended by the Holy Spirit sent down from heaven. Had you been with us, your soul would have magnified the Lord, and your spirit would have rejoiced in God our Saviour."

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VOL. III.

JACOB HAUSER THE HESSIAN GROOM.

Translated for the New-York Observer from the Berlin Evangelical Church Journal.

JACOB HAUSER was the Groom of a Dutch General at Amsterdam,—He was a smart active fellow, and attended to his business to the satisfaction of his master; but in his leisure hours he was addicted to card-playing, and knew no greater pleasure than drinking and its attendant vices.

Jacob was in the habit once a week, (usually on Saturday), of carrying his clothes to a poor woman to be washed. He often found at her house other poor people employed in pious conversation, and in prayer and singing. On such occasions the washerwoman, who was otherwise remarkably punctual, would let him wait some minutes, and the good-natured Jacob would then place himself at the stove, and there, yawning and indifferent, would look on and hear what was said. One day when he brought his clothes, the company were in earnest conversation, so that they did not even notice him. "To-morrow," one of them remarked, "Mr. Bœckler (a minister from the country) is to preach in the city as candidate for the vacancy in Peter's Church." The poor people were elated with joy. They promised, and gave their hands for it, that if indeed God would so smile on the election as to send this pious, apostolical preacher to the city, they would as a proof of their gratitude give, one so much, and another so much to the poor. The washerwoman would give two guilders.

Jacob was surprised. For this devoted love to the Lord, this joy in him which is found among poor believing Christians, has always something in it to excite the notice and the astonishment of unbelievers. Infidelity, not having Christ and God for its portion, will not, for the sake of diffusing its own spirit among the people, sacrifice its whole substance, its goods and possessions, not to say its health and life. But Christianity has often prompted its possessors to do it, where it avails to make known the name of Jehovah, and to win souls for his kingdom. Jacob was surprised. What means this poor woman, thought he, to give two

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guilders, (she scarcely spent so much upon herself and children in as many months) if Mr. Bœckler should succeed in his election to-morrow. There must be some particular end in view. I wish I could hear the sermon.

He paid for his washing and went home. The next morning he set himself very early to his work, and was ready in time at church. There was singing, and Mr. Bœckler entered the pulpit. He was a man of mild but grave aspect. He preached on the condition of the impenitent sinner who lived without God or Christ in the world, a slave of sin and hell. He had not proceeded far, when Jacob remarked that the sermon was intended wholly for him. No other than I can be meant, he thought, and though the preacher did not know Jacob, yet the piercing look which he now and then cast upon him, convinced him that he was the person whom the sermon described. The minister appeared to know all that Jacob had done, and what he intended to do. Ashamed and confounded, Jacob would gladly have slunk out of church, but the shoemaker who worked for the General and him, stood not far off. This man appeared not to be aware to whom the sermon pointed, for he looked at the minister only, not at Jacob, and as for the rest of the congregation, they did not know him. If now he should go out suddenly, he would be noticed, and all would remark who was meant by the preacher. With much constraint, therefore, he remained quiet until the sermon was finished, and the singing at the close of the service. But when he was once out and found himself alone, he gave vent to his expressions of anger. "Who can have told the minister," thought he, "who I am, and how I live, who else but those wretches at the washerwoman's, and the washerwoman herself. How indeed could they know all so exactly, but still it is sure that no other than they can have caused this sermon to be preached to me. Wait only," he thought, "you hypocrites, till next Saturday when you will be together again, and I will frighten you, and throw stones into your windows that shall fly about your heads, and then I will laugh loud at your fright."

But from Sunday to Saturday was a long time, and in this time Jacob's mind was so exercised that he forgot entirely his anger towards the poor washerwoman. He had experienced, what so many thousands before and since have experienced, that there is a power in the word of God, when it is faithfully preached, which reaches the inmost soul. For this word, according to Rev. xix, 12, has eyes like flames of fire.

An arrow of conviction had been fastened in Jacob's heart, which he could not remove. The preacher is right, he thought, I am lost. He could not sleep that night. A sin of his childhood weighed heavily on his mind. He had denied a theft of which his mother had justly suspected him, and had added to his denial an oath, with which he doomed his soul to hell. For other sins, he thought, there may be pardon, as the minister said at the end of his sermon, but not for this sin. I am a lost man, for I have sold my soul to satan. His distress of mind increased for some days; at last it became insupportable; Jacob threatened to take his own life. But it occurred to him that he would once more go to the washerwoman who had caused his trouble, and tell her how the sermon had affected him, and what was to be the consequence.

The poor, pious woman could not but weep from compassion and joy, as Jacob told her his distress. He could then no longer refrain, but wept with her, and his heart for the first time became light and happy. Light and happy as it never had been in his life before. For the poor washerwoman soon convinced him that not she, but the all-wise and all-merciful God had directed this sermon to him, and not indeed that he should perish, but that he should repent and live. She spoke to him of salvation through Christ. His anxious soul understood and seized gladly every word. He was soon another, a new man. The change was manifest. His early vicious habits and darling sins were denied and subdued, and the temptations to them effectually resisted. He bore without a murmur all the derision and contempt of his fellow servants, and when at last his master, from enmity to religion, dismissed him from his employment, he submitted with meekness, full of faith that the Lord would provide for him, since he had silently and willingly bore reproach for his sake.

LITERATURE OF THE JEWS.

The Spanish and Portuguese Jews, from whom the most distinguished of the Dutch Hebrew families are descended, were renowned among their nation for superior talents and acquirements, and we believe maintain even to this day an almost universally admitted preeminence. Under the tolerant and comparatively enlightened Mahomedan conquerors of Spain, their property was protected, their toleration was encouraged, and their persons loaded with favours. Their writers boast with delight and enthusiasm of "the glory, splendour, and prosperity in which they lived." Their schools in the south of the Peninsula were the channels through which the knowledge of the East was spread over western and northern Europe. Abenezra, Maimonides, and Kimchi, three of the most illustrious ornaments of the Synagogue, rank among the Spanish Jews. Throughout the twelfth and thirteenth centuries, while knowledge among Christians seemed at the lowest ebb, the catalogue of Hebrew writers is most extensive and most varied. Mathematics, medicine, and natural philosophy, were all greatly advanced under their auspices; while the pursuits of poetry and oratory adorned their pages. They obtained so much consideration, that the ancestors of almost every noble family in Spain may be traced up to a Jewish head.

The fifteenth and sixteenth centuries are crowded with every calamity which could afflict a nation, pursued by all the blindness of ignorance, and all the hatred of infatuated and powerful malevolence. Their sacred books were destroyed; their dwellings devastated; their temples razed; themselves visited by imprisonment and tortures; by private assassinations and extensive massacres. When the infamous Fifth Ferdinand established or re-organized the Inquisition in Spain, the Jews were among its earliest victims. Two hundred thousand wretches were pursued by fire, sword, famine and pestilence, and he who should offer them shelter, food, or clothing, was to be punished as a felon. Of those who fled to the

mountains many were murdered in cold blood, and others died miserably of hunger. Of those who embarked, thousands perished with their wives and children on the pitiless ocean. Some reached the more hospitable regions of the North, and preserved the language and literature of their forefathers; yet the epoch of their glory seemed departed, and the Abarbanel, the Cardozos, the Spinozas, and a few others, glimmer only amidst the general obscurity. The Jews, as a people, appeared wholly occupied in selfish worldliness, scarcely producing such a man as Mendelssohn, even in a century, and claiming for him then no renown in his *Hebrew* character.

The Jews seemed to have partaken of the general character of the age; and scepticism and incredulity took their stand where ignorance and superstition had existed before. Yet the changes which had been extensively in action in the religious and political world, could not but produce some effect upon their situation. They had become too important a part of society to be passed by without notice; while their wealth and their great financial operations gave them extraordinary weight. They have been courted by kings, ennobled by emperors. All the concerns of states have been obliged to turn upon their individual will. They have become in a word the very monarchs of the earth, deciding the great question of peace or war; the arbiters, in truth, of the destinies of man.

But it is not in this point of view that we mean to consider the Jews; nor are these 'lords of the ascendant' the individuals among them that interest our affections or excite our regard. The revival which we contemplate with delight is the revival of those old and holy associations which seemed buried in the abyss of worldliness, of that enlightened, that literary spirit which gives the promise and is the pledge of brighter and better days. We see the young tree of truth and enquiry springing up in the waste. Its roots strike deep, its branches spread widely, it shall gather the people under its shade.

We know of nothing more touching, nothing more sublime, than the feelings with which an intelligent Hebrew must review the past and present, while he anticipates the future history of his race. That history begins, as he deems it will end, in triumph and in glory. Yet mists and chilling desolation envelop all the intermediate records. With what proud and glowing emotions must he trace the origin and progress of that religion, which he and his fathers have professed through trials sharper than the fiery furnace, for which all of them have suffered, and millions have died! With Israel the living God condescended to covenant, and called them 'his chosen, his peculiar people.' Miracles and signs and wonders cover all their early wanderings with light, fair as the milky-way across the arch of heaven. For them the cloudy pillar was raised in the desert; for them the column of fire dissipated the gloom and the terrors of night. Amidst thunderings and lightnings, and the voice of the trumpet and the presence of God, their law was promulgated; the bitter waters of Marah were made sweet to them: and manna fell from heaven as the nightly dew.—Well might they shout with their triumphant leader, 'The Lord is our strength, and our song, and our salvation!'

Then came the days of darkness,—and they are many. The glory of

the temple is departed. They are scattered like chaff among the nations. Opprobrium and insult hunt them through the earth. Shame and suffering bend them to the very dust, till degradation drags them to the lowest depth of misery. All the cruelties that ferocity can invent; all the infatuation that furious blindness can generate; all the terrors that despotism can prepare, are poured out upon their unsheltered heads. War-rants go forth for their extirpation; yet the race is preserved. Those who most hate and persecute one another all unite to torture them. Exile, imprisonment, death,—these are the least of their woes. Why should the picture be drawn? their soul is lacerated with the contemplation. Those generations are gathered to their fathers. Stilled are their sorrows and their joys.

Next, a few dim rays play across the path of time. Civilization and freedom, gathering the human race beneath their wings, and protecting them all by the generous influence of a widely pervading benevolence, raise the race of Israel to their rank among the nations.

Then, hidden in the deeper recesses of futurity, what visions of splendour are unveiled! The gathering of the tribes, Jerusalem, the glorious temple, their own Messiah;—but the thoughts falter, the spirit is troubled. Yet 'the mouth of the Lord hath spoken it.'

Under the influence of thoughts like these Da Costa must have composed the hymn, of which we venture to give a translation. It breathes, it burns with all the blended emotions of pride and indignation; of hope deferred that sickeneth the heart; of confidence; of despair; of virtue wounded by contumely, and true nobility insulted by contempt: there is a spirit roused by a contemplation of injustice, and a sense of wrong soaring from eloquence to sublimity.

ISRAEL.

Dabit Deus his quoque finem!—VIR.

Yes! bear—confide—be patient ever
My brethren of the chosen race!
Whose name oblivion blighted never,
Whose glories time shall ne'er efface:
Vanish the Atheist's desperate boldness,
Shame the presumptuous threats of hell!
The age's apathy and coldness—
Ye are the race of Israel.

Their blood who were, in years long faded,
Allied to God, ye bear within;
And ye are still, although degraded,
Ennobled by your origin;
Ye o'er all nations elevated,
God's earthly treasure, hope and claim,
His favourites, his first-created. . . .
O let us still deserve his name!

O sunk in shame! in sorrow straying!
Ye sinn'd—now suffer and atone!
In agony and exile praying
For that bright land you call'd your own.
Ye from God's beaten track departed;
Poor homeless pilgrims wandering here;

His arm abandon'd you, proud hearted!
To trembling helplessness and fear.

What prophets have foretold comes o'er us;
The sceptre from our grasp is torn;
Our rank and glory fade before us;
Our godlike kingdom giv'n to scorn:
We chosen erst from chosen nations,
Now writhe beneath the scoffer's rod;
Bare to the meanest slave's vexations,
We who were subjects once--of God!

Ah! safety, comfort, all are reft us,
Exiled by God's almighty hand;
Nought of the glorious orient left us,
Our true—our only father land!
Far from our sire's remains—ill fated,
The abject race of Abraham weeps;
His blood, in us degenerated,
Now thro' a crumbling ruin creeps.

Redeemer! Sire! be our defender!
O! turn not from our prayers away:
Give Israel to her early splendour,

Or let her joyless name decay !
 No ! hopes deferr'd and memories vanish'd,
 Our trust in thee could never bow ;
 We are the Hebrews still—tho' banish'd,
 Thou art the Hebrew's God—e'en now !

Yes ! the Messiah, soon appearing,
 Shall burst these bonds of slavery ;
 Thine anger—mists again are clearing,
 Our day of victory is nigh.
 A heavenly flame is brightly soaring
 Behind the clouds of earthly woe :
 Shout, Israel ! shout, with joy adoring,
 Your Prince's—Saviour's advent show.

Lion of Judah roar and greet him,
 Hail his majestic march once more :
 Come Adam's race ! with blessings meet
 him,
 And rank again as rank'd of yore.
 Announce him from on high thou thunder !
 Bend your proud heads, ye hills around !
 Fall, kingdom of deceit, asunder
 In ruins at our trumpet's sound.

Behold the long expected gladness !
 Salvation's morn again appears ;
 The need for suffering, scorn, and sadness,
 The citadel 'gainst foes and fears,
 With hope like this, to live or perish,

Is our redemption—duty—joy ! [ish
 Which when our souls shall cease to cher-
 Those guilty souls, O God, destroy !

And dare ye, erring ones, endeavour,
 With insolent and sland'rous thought,
 Us—from our hallowed truth to sever,
 Truth, by our own Jehovah taught ?
 Preach ye a fruitless toleration,
 Which baseness may extort from pride ?
 Our Israel waits her great salvation,
 And breathes no prayer for aught beside.

Yes ! that, for which you bid us meanly
 Resign the soul's divinest flame
 (Which, spite of all, shall shine serenely,)
 Is hateful to us as your aim !
 The dread tribunal's fire and fetter,
 Yes—e'en the taunts from scoffers heard,
 Are better to endure—far better
 Than benefits by you confer'd.

The age of darkness now is bounded,
 Restoring times are hast'ning on,
 In which God's kingdom shall be founded,
 In which all hell shall be o'erthrown.
 The sentence soon will publish loudly
 Whom glory waits, and whom disgrace ;
 Philosophers who rule us proudly,
 Or Jacob's scorn'd and suffering race.

[This sketch we have copied from the New-England Galaxy, and we are happy to be able to inform our readers, that the Author of this poem has been converted to the christian faith, and has become an active and able defender of the truth and spirit of the Gospel. We shall add an extract from an article in the Eclectic Review as a specimen.]

We must close our citations, and conclude this article, with two passages from a Dutch pamphlet, by Mr. Da Costa, a Jew of an ancient Portuguese family, but a convert to the gospel of Jesus, a distinguished lawyer and poet : it is entitled "*The Sadducees ;*" *Leyden*, 1824. For our knowledge of the book, we are indebted to the excellent magazine just mentioned, the *Archives du Christianisme*. This treatise is distributed into three parts. I. The Sadduceism of the ancient Jews. II. *That of the modern Neologists*. III. That which existed among the Arminians of the seventeenth century. The following quotations are from the second division.

"The bold and shameless impiety of the licentious freethinkers in the last century was unmasked ; and its horrible results sealed its condemnation. Infidelity then took another banner, and put on a mask more hideous still. It has declined open violence, and has now recourse to dissimulation and stratagem. By means of a crafty and sophistical criticism, it has charged itself with the enterprize of twisting and unnerving the holy truths of the gospel : it has strained itself to the utmost, to make religious teaching the destroyer of religion, to attack the Bible by explaining it, to drive Christ out of Christianity and the Holy Spirit out of the

Holy Scriptures. And this is *Neologism*! The bastard, born of the adulterous union of false philosophy with the dead letter of the Bible!"—

"No : the gospel of prophets and apostles, the gospel which the warm-hearted Peter preached, and the sublime Paul, and the celestial John, is not a system destined merely to reform, polish, and civilize mankind. It is the power of God, for the reconciling and regenerating of the lost sons of Adam : it is a divine strength, to draw them out the depth of corruption and selfishness, and make them new creatures pleasing in the sight of God. It is not a bare system of morality, but a perfect plan of education for heaven. The God whom the gospel proclaims, is not an imaginary divinity, feigned and figured by reason, ever insufficient and powerless in divine things ; but He is the Being eternal, majestic, incomprehensible, whose holiness and justice can be appeased only by his infinite love and mercy. The Unity of God whom the Moses and the Davids and the Elijahs, whom the Peters and the Johns and the Pauls, confessed and defended against the idolatry of the nations, is not a unity of man's arithmetic, an idea of man's mind, vague and indeterminate, petty and diminishing ; but it is a Unity of Essence, manifested in Three Persons, the FATHER, the SON, and the HOLY SPIRIT, into whose name we are baptized. Jesus Christ the crucified, he whom Paul made the only object of his faith and knowledge, is not the sage Nazareth only, the best of men, the founder of a new religion, the patient martyr to seal the truth of his doctrine. No : Jesus Christ the crucified is the only begotten Son of God, by whom all things were created, visible and invisible. It is by a mystery sublime and impenetrable, that the Word became flesh, who was with God, God over all things, blessed for ever. He is the True One, who, being in the form of God, emptied himself and became obedient to the death of the cross, that we might obtain by his blood redemption, even the forgiveness of our sins ; that we, who could never have been saved and justified by the law, (that is, by such a perfect moral obedience as the justice of God requires of us, and of which we are from our birth morally incapable,) might obtain justification and eternal glory by faith in this Redeemer, after the likeness of whom we must be changed into new creatures. And all this not of ourselves, but of pure grace, according to the election of God, who chose us in Christ before the foundation of the world, and who hath sealed us with his own image by the power of his Holy Spirit. This Holy Spirit, who is God, produceth in us at once to will and to do, according to his good pleasure : so that we are indebted to the Holy Spirit expressly and peculiarly for our sanctification, as to the Son for our justification, and for our creation to the Father."

THE REVIVALIST.

Is the progress of religion such as may reasonably and scripturally be expected?

The importance of this question is manifest. If it can be answered in the affirmative, let us indulge in joy and satisfaction, and quell the causeless anxiety which some persons have been attempting to excite. Or if,

on the contrary, it must be answered in the negative, let us see to it, that our feelings of grief and importunity bear a just proportion to the fact.

To reply to this question in a manner perfectly comprehensive and accurate is doubtless a matter of great difficulty. We do not pretend to give such an answer; but we shall try to do a little towards enabling our readers to form a tolerable judgment for themselves.

We begin, then by making full allowance for that which has been done in the cause of God during some years past, and that which is now doing. Whether we overrate this however, or underrate it, is totally irrelevant to our present inquiry. It may be much, or it may be little, but it matters not which. Our object is to ascertain *whether the progress of religion is such as may reasonably and scripturally be expected.*

1. Let us look then, first at the ministry of the word; what are its results? Take, for example, a minister who preaches three times on the Lord's day, and once in the week. He delivers upwards of two hundred sermons in the course of a year: *how many sinners are found to be converted under them!* Suppose upon an average say *ten*; your readers will judge how near this may be to a fair average, recollecting how rapidly the cases where the number is larger will be reduced by those in which it is far less. We have, however, to make an allowance for instances of usefulness which are not known; let it be supposed that these also are of equal amount.—The whole conversions, therefore, by the instrumentality of two hundred sermons, will be *twenty*; that is to say, every tenth sermon is the means of converting one sinner, the other nine being in this respect altogether fruitless.

Now we ask, is this as much success as it is reasonable and scriptural to expect from the ministry of the gospel?—Does it render any thing like an adequate honour to the grand instrument which God has devised and ordained for the conversion of the world? Does it at all correspond with the efficacy of the gospel ministry in the apostolic age, when far greater numbers were converted in a single day, or under a single sermon; and when the habitual success was so great as to draw from one of the early preachers the following language of holy triumph: “Now, thanks be to God, who always causeth us to triumph in Christ, and maketh manifest by us the savour of his name in every place,” 2 Cor. ii. 14. Is it commensurate with the scope and tenour of the promises which encourage, or the brightness of the prospects which cheer our labours? Is it not rather just matter for grief and affliction of heart?

2. Let us look next at the general influence of Christian character and activity. Here, for example, is a town of fifteen thousand inhabitants, of whom, making a large allowance for infancy, ten thousand may be taken into our present calculation. Suppose that one thousand of these may be considered as truly pious persons, variously dispersed, either in the establishment or among congregations of different denominations. What progress is religion making in this place? Within the space of a year what deeper hold do eternal things seem to have taken of the inhabitants at large? To what extent has this leaven of piety operated upon the mass? How many converts have been made by these numerous Christian examples, these pitiful hearts, these persuasive tongues? We think we take a large average if we say *fifty*. Here then is the conversion of one sin-

ner as the result of the example, the prayers, the influence, the exhortations, the tender importunity of twenty Christians through a whole year; and probably, after all, it has arisen from the activity of one of the twenty, the remaining nineteen having in this respect no fruit at all.

Again, we ask, whether this is satisfactory? Taking up even the best part of it, is it as much as may be reasonably and scripturally expected, that a Christian who lays himself out for it like a Christian, should be the means of converting only one sinner by a whole year's labour? But, at all events, does it accord with any thing that is reasonable or scriptural, that nineteen twentieths of God's people should be wholly unfruitful, and that so large a portion as this of their prayers and labours should be lost? Is it not a theme for amazement and shame that the leaven should not more rapidly advance to the leavening of the whole lump?

3. Let us compare the progress of religion among ourselves with what has appeared in some of the missionary stations abroad; as in the South Sea Islands, for example, or among our more immediate brethren in Jamaica. There are churches which receive four or five hundred converts in the course of a year, with privileges and means of grace far less abundant than our own; is it reasonable or scriptural, or ought it to be satisfactory, that with greater advantages we should not gather one-twentieth, of the fruits?

And now we are on this point, we may put another question:—What should we expect, if in any heathen town of similar population, namely, fifteen thousand pious persons, duly distributed through the various walks of life, as parents and children, masters and servants, neighbours and friends, rich and poor, with four or five devoted ministers at their head—we say, what should we expect in such a case as this, in reference to the conversion of the heathen inhabitants?—Should we think it at all satisfactory that this body of Christians should do little more than maintain their number, and leave the bulk of their heathen neighbours substantially unimpressed? Or should we not rather think it both reasonable and scriptural to expect that a missionary apparatus of such magnitude would speedily lead to signal triumphs? Yet, if the failure of such an effect would be matter of disappointment in India, upon what principle does it excite no grief nor surprise in England?

4. Let us once more observe how the present progress of religion stands related to the universal spread and triumph of the gospel. This it is clearly scriptural and therefore reasonable to expect.—But, if any thing like the existing rate of progress continues, when is it likely to arrive? Certainly not for more thousands of years than we can find heart to set down. Say that in our imaginary and privileged town of fifteen thousand inhabitants there are in the gross one hundred converts annually, and that, after deduction is made for diminution by death and other causes, a clear increase of fifty remains; at the same rate of progress it will be two hundred and eighty years before the whole population are converted to God. And, if this be the case with a spot so abundantly privileged, what must we say concerning regions where Christian teachers are scarcely as one to a million, and those which still lie in total darkness? Can a state of things be satisfactory, on reasonable or scriptural grounds, which puts off the triumphs of the gospel to a period indefinitely and fearfully remote;

at an age of the world, too, when all things in Providence seem conspiring to indicate that the time draweth nigh?

We are very well aware of many things which might be started to take off the edge of these representations; but as, in our opinion, they have no weight for the purpose for which they are designed, we shall not here notice them. We press on the attention and the heart of every reader who is really interested in the advancement of Christ's kingdom, the fact, if we have succeeded in showing that it is one, that *the progress of religion is not what might reasonably and scripturally be expected. It is in truth very far from it.*

But what then? Why then, we should suppose every friend of the Redeemer ought to be *dissatisfied* on this account. We do not mean to commend either unthankfulness or despondency; nor is either of these involved in a state of heartfelt grief that the progress of religion is not more rapid. Such a feeling is loudly called for by the circumstances of the case; it may be expected to spring from the first principles of Christian character; and it certainly must precede all revivals of religion, whether general, local or individual. It is for this reason that we press it most earnestly. Ardently do we long to see, and much shall we hope when we do see it, that professing Christians are heavily burdened and afflicted at heart by the unsatisfactory progress of religion.

Dear reader, listen and answer! Is the question whether the progress of religion is such as may reasonably and scripturally be expected, a deeply interesting one *to you*? Do you feel *any* sorrow that it is not so? Do you feel *as much* regret as it deserves? Or do you find the feeling so uncongenial with the state of your mind, or likely to bring on such practical consequences that you slip away from it, and begin to talk of the reasons we have to be thankful, &c. &c.? Never will *such as you* accomplish, or even aid the revival of religion. Lord! give *me* the heartache for the cause!

THROPHIMUS.

English New Baptist Miscellany.

LIBERIA.

The late visit of some German missionaries to the United States on their way to Liberia, was mentioned in the number for January, p. 28. One of these, Mr. Sessing, belonged to the first company of missionaries sent to Liberia by the Basle Missionary Society. He returned to Europe in consequence of the severe illness of his associate, Mr. Hegele, whose recovery demanded a change of climate, and whose state was such as to require the attendance of some one.

While Mr. Sessing was in Philadelphia, in November last, he delivered a public address, since published in the African Repository, from which the subjoined notices are taken of the German mission and the American colony at Liberia, in Western Africa.

The German Mission.

As it was the opinion and advice of Mr. Ashmun, the late lamented governor, with

whom I lived about half a year, that our society could most advantageously direct their views to the Bassa nation, about 80 miles down the coast, in a south-easterly direction, two of us, who felt most strongly, (Mr. Hegele and myself,) left the colony for Grand Bassa, after the rainy season of last year, during which we all suffered much from the country fever.—But as Mr. Hegele, in consequence of the stroke of the sun on our way down, was unfit and unable to assist me, I was left alone in the Bassa country, to see where our Heavenly Father would open a door to our missionary labors. My stay amongst them was only eight or nine weeks when it became necessary for me to accompany my dear brother to Europe. During that time I looked at the country, went up and down the river, seeking for a convenient place to begin a mission settlement. I conversed and spoke with the natives, kings, and chiefs, about my coming and staying amongst them. They at first were distrustful; thinking me to be one of the slave-traders, for till recently they had seen no other white man; but bye and bye, when they, by my love towards them, were convinced to the contrary, they became as confiding as little children. They would say in their broken English, “white man be too fine, white man likes black people, white man comes to teach them book, white man cannot die.” They frequently brought to me their children, “to teach them book and white man’s fashions.” But my chief attention was drawn to the king, Joseph Harris, a good-natured old man, who was extremely anxious to have me settled on his own ground. He said, “If no other king will take you, I will. You come from white man’s country to sit down with me, to do my people good. You be my friend, and me be your friend.” And when he showed to me some of the finest places on the river St. John, one of which I was to choose, he said, “Here, white man, is a place for you to sit down; my people must come to build you a house, and to make you a farm. You make a school here, and I will send you my boys and my girls; they will and must learn book.

My time does not allow me to say more about this first visit to the Bassa country, but it is enough to encourage us. A large field is opened to missionary labors at Liberia and the surrounding country. Therefore, my dearly beloved friends, if you feel the love of Christ in your hearts, consider that there are millions of souls in Africa, whom Christ has ransomed with his precious blood, but who have no means of becoming acquainted with their beloved Saviour. Slave-traders do not hesitate to go to that dangerous coast for mean earthly gains sake; and should we Christians be slow and backward to save souls whom Christ has redeemed with his precious blood, and to preach him crucified to a nation we have abused and injured for centuries! Will they not stand against us before the tribunal of God, and accuse us of having robbed them of their earthly bodily freedom and happiness, and what is more, with not having given them an opportunity to become acquainted with their Redeemer, that they might save their souls by his blood and enjoy him in yonder life of true liberty forever; while we have and enjoy this blessed privilege in abundance? No, my dear friends, we will take our lives in our hands, and follow Him our Master. We esteem it the highest favor to be sent out to those degraded beings, to tell them of the love of God in Christ Jesus our Lord.

But, humbly, I would entreat you, if you can, to help our Society, that they may be able to send out more missionaries to Africa, because the field is great and there is a great number that long to go to that place.

The Colony.

But on the other hand, I would also encourage you to take a more lively interest in the benevolent operations of the American Colonization Society. It is a work of the greatest love and benevolence to mankind. I have spent almost a year in their colony, and have seen, on the one hand, how much is yet to be done, and on the other, how much good has already been done. You must not listen to such complaints as are often made by those new comers, who have for the most part been idle, lazy people in this country. But listen to those who have been residents for one or two years; when they have cultivated their allotted ground, and built a nice little house on it. There they live as comfortably as possible, and bless those American good people, who had caused them an opportunity of emigrating to the colony. Some of them keep shops, others build boats, and trade up and down the coast with the natives; others cultivate their farms, and supply the market at Monrovia. They live in peace with the natives; they have their places of worship, where they meet in great

numbers, singing, preaching, and praying for the good of the people of America; and they feel at home, in the country of their fathers. But there are many wants, which are yet to be supplied. They want teachers and schoolmasters. There is only one coloured schoolmaster at Monrovia, and one at Caldwell. They frequently call upon us, with the desire that we should instruct their children freely; and as we have a mission house at Monrovia, left by Mr. Ashmun, it is the wish of our Committee, that one or two of us should have our permanent stay at Monrovia, in order to open and keep a sort of a free-school for such children of colonists and natives as are not able to obtain instruction.

We rejoice that we are connected with the colony in such a way, and we know that we cannot live and work without the colony; but on the other hand, I trust the colony will also experience the joyful consequences of our operations amongst the natives. The colony is a great blessing to the country both in a spiritual and temporal sense. The natives are, even without teaching, by mere example, encouraged to imitate the actions and fashions of the colonists, they are ashamed to go without clothing as they once did, and to wear their gregrees, to which they ascribe supernatural power; they learn to value time and labor; they are taught to observe week and Sabbath days, and to feel a sense of duty. But the greatest advantage of the colony is, that it will put a final stop to the slave trade. You may think the slave trade abolished on that line of coast, but I am sorry to say it is not the case. Forty miles up and forty miles down the coast, from Cape Montserado, you can always see slave vessels taking in their precious cargoes without hindrance or molestation; the colony being not yet strong enough to fight them, without making themselves enemies, as it were, to the natives.* About a year ago I walked along the sea shore, below Grand Bassa, only about six miles, and found three slave factories lately established, and vessels coming and leaving the coast with their cargoes. To send out occasionally a man of war to that coast is of little use; for those slave-traders always keep their hired natives, who duly communicate to them the approach of a man of war, upon which they suddenly leave the coast. I repeat it, it is only the religious influence, and the public intercourse of the colony with the natives, that can effect the destruction of the slave-trade.

SWITZERLAND.

The following notices are, also, from Mr. Sessing's address.

State of Religion in Switzerland.

All those that love our Lord Jesus Christ with all their heart, and keep his commandments according to his will, are acceptable to God, and are called the children of God. This ought to be our only denomination; Followers of Christ—Christians. But that there are Catholic Christians, Lutheran Christians, Protestant Christians, and so many more, is a matter of regret and shame, as we all know very well. However, it is now so, and I cannot alter it; and if I am asked, to what denomination I belong? I must answer, to the Evangelical Protestant Church of Basle.

Switzerland, an independent republic, of which Basle is a part, is divided into twenty-two cantons. The greater part of them belong to the Catholic religion; others are mixed both with Protestants and Catholics; and of the rest of them, about six are Protestants. Calvin reformed the Church at Geneva, Berthold Haller was the reformer of Berne, Zwingli of Zurich, Sebastian Hoffmeister of Schaffhausen, and St. Gaul, and Oecolampadius preached the doctrines of the Reformation at Basle. Of these six cantons, Berne and Zurich are the most strictly orthodox, bearing no toleration whatever of sect or sepeation from the high church.

Geneva is in the most strict sense Calvinistic or reformed, according to the doctrines of Calvin, and producing many good and pious men, interested in the saving of mankind.

Basle, which is the seat of our Missionary Society and Institution, is, as I may con-

* It is known that Mr. Ashmun did much, very much towards the suppression of the slave trade in the vicinity of the colony.

acientiously say, one the most blessed spots on the earth in regard to religion, piety, and the means of salvation. Almost all the ministers of the Gospel in the city and country, between thirty and forty in number, (some few excepted, who have no influence,) are true followers of Christ, feeding their flock in good and pure pasture as true shepherds, and promoting the missionary cause in their respective circles with as much zeal and time as their duty will allow. However, the fact is, that ministers and school-masters are chosen and supported by the government of each canton, which has standing funds in its hands, inherited partly from the monasteries of old, and annually increased by the tenths or tithe of the products of husbandry, and that the choice of doctors and ministers always depends on the Christian character and piety of those members of the council, who have the power to choose two individuals, one of whom is then to be the desired minister by casting lots. And thus it sometimes happens that ministers are chosen, who do not in all things honor our Lord Jesus Christ. But for a long time Basle has been blessed with good and pious heads of the city, who sought for the good of their citizens.

Rise and Progress of the Basle Institution.

It was after that long and devastating war, in 1815, when the allied armies fought against France, (and it was a most critical time for Basle, as it is the most northerly city in Switzerland, bordering on France, and not lying more than three miles distant from the then strong castle of Huningue, to which the German armies laid siege, threatening ruin to the whole city and country, on account of the frequent marching through and garrisoning by the German troops, but especially on account of the short distance of the castle of the French, who often threw in their bombs to set the city on fire;) it was after that long and destroying war, when some of the good, pious people of Basle, ministers and merchants, assembled and took into consideration the question—How shall we render our sincere thanks to the Lord God for what he has done for us during the late war, that he has kept far from us every destructive sickness, and the sword of the enemy; and though we were in sight and bustle of the battle, yet watched over us so, that nothing was able to hurt us? The answer to this question was, "Let us take three or four pious young men, that are willing to be sent to any heathen country as messengers of Christ; let us instruct them in the true religion and wisdom, and thus send them out as lights shining in dark places; this will be the best and most acceptable thank-offering that we are able to make to our most merciful Heavenly Father." So they did, and this is the origin of that now so flourishing institution. It is now fourteen years since it was established, during which time they have sent out seventy-one missionaries, sixteen of whom have died in good faith. The society, consisting of twelve Directors of the most pious character, have now a spacious mission-house in their possession, which can hold 45 students, and 40 of them are constantly living in it, preparing for the missionary work. Their first students they sent out in the service of other missionary societies, by which they afterwards were supported. For several years, as their annual contributions increased, they established their own mission in Asiatic Russia, in Armenia; from whence they design and wish to operate upon the Turks and Persians. At the same time they are supplying all those destitute German colonies in the Russian empire with faithful ministers, and have at present eighteen missionaries in those parts, of which eight live in their own mission and at their own expense. But as that mission is so very expensive, they wished to have one of their own missions established somewhere amongst the negroes in Africa, which might cause less expense: and this has been carried into effect by the existence and operations of the American Colonization Society, which so favored and encouraged our society, that they resolved three years ago to send out for a first trial, five of their missionary brethren to Liberia. At the same time, another door was opened to their missionary labors, in Acra, at the Danish fort and settlement, Christiansburg, on the Gold coast; whither, likewise, they sent, in the last year other four missionaries on their own expenses. And in this way their labors gained a larger extent, but their expenses became also greater.

There have been established three other missionary institutions on the continent of Europe, one at Paris, another at Berlin, and a third one at Bremen; which are now supported by the same contributions that fell before to the share of our society; and the consequence was, that our society fell short in the last year for a great sum; and

in these circumstances it is not likely their funds will increase, but rather decrease, if we do not receive help from another quarter.

From the beginning of our establishment, our society made it a matter of conscience and faith, not to have any standing funds; but to live by faith, trusting that God would supply their wants and cover their expenses from year to year, by liberal contributions of good Christian people. By publishing missionary papers, auxiliary societies have been formed in many towns of Switzerland, Germany, and part of France; from which societies missionary pupils are recommended and sent to our society. The funds of our society are gathered from these respective auxiliary societies by weekly, monthly, and annual contributions; but as money is highly esteemed in Germany, the contributions fall only in small portions, and there is no other way of collecting money in Germany. It would not do for the present, in our country, to travel about, holding meetings, and collecting for the missionary cause, as you do here.

The income of our society is, on an average, about \$15,000 a year, out of which all the expenses are to be covered; but the fact is, that the expenses will increase from year to year, and no hope remains of greater income. However, our society is in no wise discouraged—O no! they know that their work is the work of God, and he will prosper it, and knows how to support it.

Missionary Herald.

USE OF TEXTS.

It has been a custom much practiced in the pulpit, to read out only an isolated or detached text of scripture, and to preach from this text;—generally giving, by way of introduction, some account of the context, particularly when the connexion appeared to require it. Even this, however, has not always been attended to, and the text, taken out of its connexion, has, in some cases, lost its full bearing, and sometimes has carried an apparent meaning different from its true import. This is, unquestionably, a sore evil, and carefully to be guarded against. It is gratifying to observe, that the custom above mentioned has, for some years past, been losing ground, and that our preachers generally have adopted the practice of publicly reading a considerable portion of the sacred word, in connexion with the text, or subject of discussion.

It is admitted, indeed, that where a text or some one particular subject, is made the subject of discourse, attention to the context is not always necessary to an elucidation of the subject; as the text may contain an important proposition, independent of any connexion with the adjacent parts. But even in such a case as this, to read a portion in connexion with the selected subject, may be advantageous, were it only to show that it does stand thus independent. Besides what has been here advanced in favour of this practice, there is another reason to be offered. Reading the sacred oracles, just as God has delivered them to us, is admitted to be an important duty in private; and I shall add, it forms also an important part of public instruction; and no good reason, I am persuaded, can be given to the contrary. Will it be said—"We can read the scriptures at home?" Very well!—Let us have some selected portions of them repeated in public.—Here, the consideration of our being convened for the express purpose of hearing sacred truth, as well as uniting in the worship of God, is calculated to give solemnity and weight to the exercise. At the same time I am aware that discretion is requisite in this case; and that an undue portion of time thus employed would be justly objectionable. I have said "selected portions:" and I will take occasion to

suggest, that where the portion of scripture, from which a particular subject is selected for discussion, may not be so rich with instruction as might be desired for the occasion, the less of that might be read—the deficiency being supplied by previously reading some other portion.

The above remarks refer to those who confine their exposition and discussion to some particular text or subject. And provided a due portion of the context be read, and due attention be paid to the connexion, much important instruction may no doubt be conveyed, and much good done by this mode of preaching. But it is a question which deserves consideration, whether, in a general way, another mode, somewhat different from this, may not be more edifying. I mean, when the attention of the preacher being fixed on some particular subject, he leads on to it, not only by reading a due portion in connexion with the subject, but by giving a brief exposition of such parts as may appear to require it—thus connecting them with the main matter on which he designs to concentrate his thoughts.

What is called lecturing, or expounding a paragraph, or a chapter, without making any particular part the reigning object, forms another sort of exercise, well calculated for religious instruction; and particularly suitable, where regular meetings can be established, with a view to such lectures. In a city, it would seem, this might be done with much convenience, and to great advantage; and large portions of the sacred volume might thus be brought forward in regular order. *Rel. Herald.*

SCRIPTURE DOCTRINE CONCERNING SATAN.

(Translated for this magazine from the Archives du Christianisme.)

That there exists an evil spirit, (Eph. ii. 2,—Eph. vi. 12,) gifted with great power (II Thess. ii. 9,) who was the occasion of the fall of our first parents (Gen. iii.), and who has conspired from that time to retain their unhappy descendants in estrangement from their Creator, and in rebellion against his laws (II Tim. ii. 26,) is a truth so clearly taught in the Bible, that he only can deny it who studies Revelation with a mind filled with prejudices, and under the influence of a system established beforehand. The names which are generally given in the Scriptures to this evil spirit are that of Satan, and that of Devil (Matth. xxv. 41,—Rev. xii. 9,) which signify according to the etymology of these words, *the enemy, the accuser, the calumniator*. The beginning of the second chapter of Job, and the first verses of the third chapter of Zachariah, may perhaps serve to explain why the Evil Spirit has received this title. Besides these two principal appellations, with which that of adversary (I Peter v. 8,) and that of accuser (Rev. xii. 10.) have great analogy, Satan is also called *the enemy* (Matth. xiii. 25.); *the wicked* or *the evil one*, (Matth. vi. 13—John xvii. 15.); *the tempter*, (Matth. vi. 3.—I Thess. iii. 5.); *the prince of devils*, (Matth. ix. 34.); *the prince of the power of the air* (Eph. ii. 2) probably because he inhabits, with the demons his angels, some place in the regions of the air near to our globe, whence he extends his dominion over the earth; and finally, *the dragon, the old serpent* (Rev. xii. 9.) alluding to the form which he assumed in the temptation

of Adam. The Arabians give to the serpent among other names that of *Scheitana*.

From the first pages of Revelation, Satan is represented as the author of moral and physical evil in the world. He seduced Eve, and through Eve Adam, and thus brought evil upon them, both in soul and body. Attempts have been made in various ways to shake the authority of the narrative of Moses by representing it as a fable or else nothing more than an allegory.* But without entering here into a detailed refutation of these different hypotheses, it appears to us, that they will vanish of themselves, before the following considerations: 1st, The account which Moses gives of the origin of the world and of sin, is placed at the beginning of a book entirely historical, of which, so to speak, it forms the introduction: and 2dly, This account is confirmed by Christ and his Apostles, who cite it as the relation of a positive fact, and who found their doctrine upon it. And in the first place the Saviour recognizes in a general manner the authority of Moses, as an inspired author, when he says in the gospel according to St. John: If ye believe in Moses ye will believe also in me; for he wrote of me (v. 46). He confirms, besides, many parts of his history, particularly what Moses says concerning the creation of man and woman, and the institution of marriage (Matth. xix, 4, 5, 6,) and finally he ratifies what he tells us concerning the seduction of our first parents by the Devil. For to what other event than the fall of man can Jesus Christ allude in the following passage: *The Devil has been a murderer from the beginning, and he is a liar and the father of it?* Is it not evident that Satan was a liar, in making Eve believe that in eating of the fruit of the tree of the knowledge of good and evil, she and her husband should become as Gods; and that he was a murderer in leading them into sin, in separating them from the communion of God, and in thus bringing death upon their souls? (John viii, 44,—compared with Rom. v. 12, 14, 15.) It is impossible to believe that in this and similar passages Christ intended to personify the idea of evil. For if he did not admit the real existence of an Evil Spirit, can we suppose that he would have addressed to the Jews this cutting reproach: *Ye are of your father the Devil?* And what moreover could be the meaning of those words (Matth. xiii, 24—30) *The enemy that sowed them (the tares) is the devil.* Let it be observed that these words are not in the parable itself, but in the explanation which the Saviour gave to his disciples. They having not understood the instruction of their Master, presented under the form of a similitude, approached him and said *Lord declare unto us the parable of the tares of the field,* and thereupon, among other explications, Jesus adds: *The enemy that sowed them is the devil.* It will be granted I hope, that there can be no question here of a figure, since that was the very thing which the disciples did not comprehend, and therefore prayed their Master to speak to them without an image. But let us admit for moment that the devil is here a personification of evil, and to what will the proposition of Christ be reduced, if not to the most absurd of definitions? "It is evil, which has occasioned evil, or has been the author of evil."

* Among others Doederlein Ammon Henke, Rosenmueller.

After the time of Christ, and during his time, all the apostles refer to the history of Moses as to a true and authentic document, relating an undoubted fact, as it regards the fall of man, and the author of that fall. Saint Paul in particular speaks to us (II Cor. xi, 3,) of the subtlety of the serpent that beguiled Eve, and throughout his epistles he represents the devil as an enemy of the gospel, continually occupied in impeding its progress, and occasioning difficulties and persecutions to the followers of Christ (II Cor. ii, 11,—Eph. vi, 11.) Satan, according to him, is the god of this world, and exercises his influence upon all those who are rebels to the will of God (Eph. ii, 2.) He blinds, and retains in his snares the children of the world (II Cor. iv, 4,—II Tim. ii, 26.) Every where in a word he represents him to us as a being really existing, to whom he attributes thoughts, designs, and great power of will.

If notwithstanding what we have just said, any should persist in believing that a personification is intended in the passages above cited, we will place before them two others, which will dissipate even the slightest conjecture upon which such an hypothesis could rest. The first is taken from the first epistle of the apostle Peter chap. v, 8 : *Be sober and vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.* It must be granted that if Satan is nothing more than the idea of evil personified, the language of the apostle is very strange. Have christians actually nothing more to fear than external sin ? Does not the scripture, and their own experience teach them, that they bear the seeds of it in their own bosom, that it is *there* above all that they have to combat this enemy, and that the most active vigilance to guard against snares from without, becomes almost useless, if the evil is not attacked in its root ? But let us here, as in many other passages of the sacred scriptures, understand by the devil, not an ideal being, but an evil agent, active and malignant, who is always seeking to discover the weak sides of the children of God, in order to beguile them, and draw them anew into his snares ; then the apostle says what is very reasonable, and his caution has some sense. There is another passage still more clear, if possible, than the first. It is in the epistle to the Ephesians : *For we wrestle not against flesh and blood, but against spiritual wickedness in high places** (v, 11, 12.) To every one who will use his common sense, it is as evident as it can be, that St. Paul here distinguishes carefully between sin properly so called, or *flesh and blood* according to the language of scripture (I Cor. xv, 50.—Rom. viii, 6, 7,) and *spiritual wickedness in high places* (compare Eph. ii, 2.) And we ask with confidence, if these expressions *spiritual wickedness*, were equivalent to those, *sin or corruption*, could we not accuse the apostle of the most senseless tautology, in exhorting christians to wrestle not only against sin (*flesh and blood*), but also against sin (*spiritual wickedness*) ; whilst if, according to the analogy of faith, we explain these words : *spiritual wickedness in high places*, by those, *the devil and his angels* (Matth. xxv, 41,) the exhorta-

*We follow the English version. The French is apparently stronger, *contre les esprits malins qui sont dans les airs ; against the evil spirits which are in the air.* But ours is equally forcible when we consider that *spiritual wickedness* is a Hebraism for *wicked spirits*. The English is nearest the Greek. *Trans.*

tion of the apostle, has an obvious meaning, namely, that christians have two enemies to encounter; one external, the other internal; one which resides in his own heart, which is sin; the other, which acts from without to entice him to evil, which is the devil.

But it is so incontestably evident from the language of Christ and his apostles, that they spoke of Satan, not as an abstract conception, but as a being capable of the utmost malice and deception, that many neological theologians, despairing of being able to make the devil disappear from the bible, by means of their systems of interpretation, have had recourse to another expedient to rid themselves of a doctrine, which so much shocked their feeble reason. They have contrived for this purpose the new scheme of accommodation, according to which, Jesus Christ without himself believing in the existence of the devil, and his influence over the souls of men, admitted this belief only because it was, at that time, a received opinion among the Jews, which it was not prudent to oppose for fear of wounding their prejudices, and by indisposing them towards him, cause them to lose the fruit of his instructions. But who does not see, at the first glance, how injurious such a supposition is to the character of Him, who styles himself THE TRUTH; who during his whole life manifested the most open opposition to the theoretical and practical errors of his contemporaries (John ix, 2, 3,—Matth. xix, 3—9, xxiii,) and who died at last the victim of his perseverance in maintaining, in spite of his enemies, that he was the Son of God, and the Saviour of the world? Let the propagators of systems of worldly wisdom, in order to attain their ends, accommodate themselves to the prejudices and passions of men, and enter sometimes into terms with falsehood, we can believe it: they act in a manner consistent with their character; for having no confidence in the truth which they teach, because they feel in their conscience that they have not a conviction beyond the reach of doubt, it is quite natural that they should not dare to attack error with boldness. But was the eternal Son of the Father obliged to have recourse to such means, to ensure the triumph of his cause? Could he indeed, without demeaning himself, and departing from his character and dignity as Son of God, place himself on a level with the wise men of the world? *He that is of the earth is earthly and speaketh of the earth: he that cometh from heaven is above all and his testimony is true.* (John iii, 31,—Rev. i, 5.)

Let us however suppose, for a moment, that Jesus Christ could, without injuring his character, consent to respect for a time the erroneous notions of the Jews, among whom he lived; we would expect him to do it in his public discourses, and when he addressed himself to the multitude; but in private, when he was surrounded by his disciples only, and could with the utmost liberty have explained himself upon this subject, why did he confirm them in the erroneous notion that the devil exists, if he actually does not exist? How, according to the hypothesis of rationalism, was it possible for him *not* to fear, that by leaving them in this error, which is the source of numberless others, he would make of his apostles propagators of falsehood, instead of constituting them missionaries of truth? But that in his familiar conversation with his disciples, Jesus never endeavoured to shake their faith in the existence of the devil, but on the contrary always spoke in a manner to confirm them in it, is what

one can be easily convinced of, by an attentive examination of many passages in the gospel ; among others Matth. viii, 28. xvii, 19, 21,—Luc. x, 17—21. There is indeed an incident in the life of our Saviour (Matth. xii, 28,) in which if he had not believed in the existence of the devil, he would not have failed to make his profession of faith upon this point : it is when the Pharisees accuse him of working miracles by the power of Beelzebub. What had he to do in such a conjuncture ? The answer is easy : he had only to deny the existence of this imaginary being, and the objection of the Pharisees was at an end. But in place of that Jesus Christ opposes his power to that of the devil, and by declaring that he is come to destroy his dominion, he testifies, in an unequivocal manner, that he believes in the real existence of Satan. Thus there are neither critical arguments, nor philosophical reasonings, which can eliminate from the bible the doctrine relative to the Devil.

We entreat our readers also to consider with care how this truth, so well established by the different texts which announce it, is connected with the other parts of Revelation and forms but a whole with them. There are two kingdoms in the world, the kingdom of God, and the kingdom of Satan (Matth. xiii, 38.) These kingdoms are opposed to one another, and at war (Matth. xii, 26.) Jesus Christ came to establish the one, and overthrow the other (Matth. iii, 2,—John xii, 31.) He has forever delivered his people from the power of Satan (John xvi, 11.—I John iii, 8.) The redemption which he has accomplished in favour of the church is properly speaking, a deliverance from the servitude of the Prince of darkness (Col. i, 13.) The children of God are under the influence of the Spirit of God, and the children of the world are encouraged and conducted by the Evil one (Rom. viii, 14,—Eph. ii, 2.) As to Satan, he shall once be cast into the bottomless pit, and will then be forever rendered incapable of doing further wickedness : his empire will be at an end (Matth. xxv, 41,—46,—Rev. xx, 10.) Every one sees therefore, that unless we reduce the Bible to a mean tissue of allegories, wholly unintelligible to those who have not the key to them, it must be granted that the doctrine concerning the Devil is so intimately connected with divine revelation, that no one can remove it without risking the dismemberment of the entire edifice of which it forms a part. The christian who has once submitted his heart and his reason to the authority of the word of God, receives all its doctrines without permitting himself to argue against them ; and he feels that if he would attempt to sit in judgment upon it in one point, he might as well at once challenge its competence in a multitude of others, and that then it would be no longer the word of God. For of two things one must be true, either the Bible contains the real revelation of God, or it does not. If it does not let it be proven ; and if it does let us be silent and believe.

LORD'S SUPPER.

THE Sacrament of the Lords Supper has frequently been made the subject of long and laboured controversy and contention. There are also

many very excellent treatises on the practical and experimental uses of this holy institution ; but most, if not all, of those valuable volumes, are perhaps rather too diffuse and elaborate for the generality of Christians.

I have often thought that a short sketch of what seems most essential respecting this divine ordinance, would be helpful to the devout communicant. With this view I have written the following brief outline ; and if you deem it sufficiently correct for the Christian Observer, its insertion may prove acceptable to many of your readers.

A SUMMARY VIEW OF THE LORD'S SUPPER.

1st. *Its nature and design.*

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies, as a commemoration of his death—a token of their engagements to him—a pledge of the blessings of his covenant—and a sign of their mutual affection to each other.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for sin* : the broken bread being a lively emblem of his broken body ; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin by the very words of the institution of the Eucharist ; for, of the bread, our Lord says, "This is my body, *which is given for you* ;" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins*." The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which that covenant of grace was ratified and confirmed. The bread and wine are to be received by every member of the church, to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ, and by faith partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be considered as a sign and seal of the blessings of the covenant of grace to all who believe and repent.

2d. *What is professed by partaking of the Lord's Supper.*

We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ : "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes ; and especially to bear in mind that Divine love, which is the spring of all that he has accomplished, and the source of our safety, hope and happiness. We own him not merely as a Teacher sent from God, to be our instructor and guide ; but we confide in him, as our Almighty Friend and Saviour ; rely upon his sacrifice ; and commit ourselves to him, to be redeemed, sanctified, and saved. By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin, our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the Divine mercy manifested through the Redeemer. We gratefully acknowledge our infinite obligations to God

for the blessings of the new covenant, and express our hearty compliance with all its requirements—i. e. that we repent of sin, and believe in the Lord Jesus Christ; that we obey his Gospel; and devote ourselves to God, through the Mediator, to be his for ever; to be, to do, and to bear whatever God would have us. By partaking of the Lord's Supper in a social manner with the members of Christ's church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation.

3d. *By whom the Lord's Supper should be celebrated.*

Not by all those persons who merely admit that the Lord Jesus Christ is the Messiah; but those only who truly believe in him as their Saviour; rely upon him for pardon, acceptance with God, sanctification, and eternal life; sincerely repent of sin, and resolve to live suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of faith, love, and obedience on ours; but from all those passages of Scripture which demand purity of heart and uprightness of conduct, which condemn hypocrites, and which describe the members of the church of Christ as holy persons.

It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the Apostle Paul enjoins on all communicants the duty of self-examination. The object of this scrutiny is to prove, or try, ourselves, our tempers and lives, by the rules of Scripture, previously to receiving the Supper of the Lord, in order to ascertain whether there be any thing in our disposition, character, or conduct, which is inconsistent with our Christian profession. This injunction seems to prove that sincere Christians are the only persons who have a scriptural right to attend the Lord's Supper.

4th. *The advantages which arise from a devout attendance on this holy ordinance.*

It tends to confirm our faith in the doctrines of the Gospel, and is one of the instituted means of obtaining fresh supplies of Divine grace for our Christian warfare. It strengthens our obligations to a life of universal holiness and integrity: the most forcible motives to act worthy of our character and profession are here presented to our minds. It tends to excite the utmost abhorrence of sin, the greatest care in watching against it, and the warmest zeal in endeavouring to oppose it; for we have the most lively view of the evil of sin, and its awful consequences, in the sufferings and death which the Son of God endured to make atonement for it, and which this ordinance is intended to represent. It is adapted to promote the Christian's comfort and peace: for what can afford such joy and tranquillity to a mind burdened with a sense of guilt and sin, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God to all penitent believing souls? In this ordinance we enjoy, in a peculiar manner, the presence of God and the Redeemer; and have fellowship with the Father, and with his Son Jesus Christ, through the influence of the Holy Spirit. Here we gratefully receive the Lord Jesus Christ by faith, in all the endearing characters he

sustains ; and we joyfully accept of the blessings he bestows on true believers. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and *Christ in them* : he is called their life : they are spoken of as being *one with Christ* ; and their vital union to him as like that of the branch to the root ; or of the members of the body to the head.—But there is another strong metaphor, used by our Lord himself, to denote the absolute and entire dependence of Christians on him, for the maintaining and perfecting of the divine life in the soul :—he represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink ; and teachers are said to feed their disciples : but there is no other instance to be found in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of his atonement ; embracing and relying on it by faith ; and accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influence of the Holy Spirit to renew, purify, and transform our souls into the Saviour's image. The Apostle Paul evidently alludes to this, when he says, “Christ, our passover, was sacrificed for us : therefore let us keep the feast, not with the old leaven,” &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered ; as exercising a believing regard to the Lamb of God which taketh away the sin of the world, of whom the pascal lamb, which the Jews were required to eat, was a type. The celebration of the Lord's Supper may therefore be well considered in the light of a feast upon a sacrifice. The bread and wine which we take, are memorials of the body and blood of the Lord Jesus Christ.—The eating and drinking of these, are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him for the life, vigour, and joy of our souls.

5th. *The preparation which is required of those who would properly and profitably attend the Sacrament of the Lord's Supper.*

To celebrate this holy ordinance in a manner which will be acceptable to God and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited. It is necessary that we should exercise repentance towards God, and faith in our Lord Jesus Christ ; hope in the mercy of God, through the Redeemer ; and love to God, and to the Lord Jesus Christ, and to all our Christian brethren ; hatred to all sin, united with a sincere endeavour, in the strength of Divine grace, entirely to subdue every evil principle and passion ; and a determined resolution, by the grace of God, to live as becometh the profession of Christianity. These are indispensibly requisite to holy communion at the Lord's table. It is also necessary to a comfortable attendance on this divine ordinance, that we should experience a devotional frame of mind, and have good grounds to hope that we are the genuine disciples of the Lord Jesus

Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our true character in the sight God, will our spiritual comfort in attending this ordinance be diminished.

With respect to the means to be used for a profitable attendance on the Lord's Supper, I would observe, that it requires not merely the same previous preparation which public worship in general requires—such as serious perusal of the scriptures, meditation, watchfulness, and prayer; but that those exercises should be conducted with particular reference to this ordinance, to the objects which are there to be presented to our view, and about which the mind is to be devoutly employed.

There is one duty which is peculiarly proper to precede this solemnity, and which the Scriptures expressly recommend, namely self-examination. The exhortation to the frequent practice of this duty is applicable to every Christian, and the work of self-inquiry should be the work of every day. But besides this, we should fix on certain seasons to be appropriated to a more minute and extended survey. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our real character and condition is not to be obtained without frequent, serious, and impartial self-examination. As there is always a great danger of self-deception, so there is constant need of self-scrutiny. This inquiry should respect not merely the reality of our religion in general, but the particular state of our hearts in the sight of God. The examination should be directed to ascertain whether we are advancing in piety, or declining in our Christian course: we should inquire into what sins we have fallen, what duties we have omitted, to what temptations we are most exposed, and in what respects we most need to be on our guard, and to have our resolutions confirmed and our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be a means of rendering the celebration of this holy ordinance instrumental in promoting the interests of vital religion in our souls.

G. B.

Christian Observer.

RELATIONS OF THE PRESS AND PULPIT.

In associating the Press and Pulpit, we bring into view two objects, distinguished, in general, by very different characteristics; yet susceptible, as we conceive, of a very close and harmonious union. This union would consist, not in a conspiracy for the attainment of undue predominance, but in conferring on them a co-operative and concurrent efficiency to the same high and useful purpose—the moral and religious instruction of mankind. Let the Pulpit remain, as it has ever been, when employed for its legitimate purposes, the pure and disinterested advocate of religious truth; but let the Press, which almost rivals it in moral power and efficiency, be likewise freed from the control of base and sordid principle, and raised to something of an equality, in its general purity, integrity, and elevation.

So excellent an object cannot be effected but by the active and determined exer-

tions of all those who wish well to the interests of religion and civil liberty. But our purpose is more particularly, at present, to insist on this, as the duty of the Clergy. On them it is certainly incumbent, as the official defenders of truth, to descend into the arena, where the thousand champions of error so commonly parade their strength and muster their forces, and where the mighty conflicts which determine the fate of present and of future generations are now so geneally decided. Not that we would invite them to the noisy strife of political or party discussion. Far be this from ever becoming the employment of the Christian ministry. But it is certainly within the scope of their legitimate powers, to extend their attention, at least, to the *religious* Press, and to employ their efforts in imparting to this a character of diversified and popular interest, of pure morality, of Catholic benevolence and kindness, which shall raise it to a very high pitch in the public esteem, and operate in turning the minds of men from matters of vain and irritating and temporary interest, to the weightier concerns which appertain to them, as subjects of one universal empire, and heirs of one momentous eternity.

The minister who habitually neglects the Press—who is content with preaching from the Pulpit on the Sabbath, and leaves his people to be instructed or entertained during the rest of the week, by whomsoever and whatsoever will, need not be surprised, if, on the survey of his spiritual charge, he have often to exclaim, with regret and chagrin, "an enemy hath done this." The spirit of inquiry which is now abroad will not be content without its daily aliment, and where this is not supplied by the wholesome and judicious labors of the friends of truth, it is to be feared that recourse will too easily be had to whatsoever impure and noxious offal is supplied by the polluted shambles of common prejudice and error.

The exhortation of the Rev. Mr. Irving, upon this subject, are so appropriate that we cannot forbear to quote them. "Whereas," he observes, "men read for entertainment and direction, in their several studies and pursuits, it becomes needful that the Clergy make themselves adept in these, and into the body of them all infuse the balm of salvation, that when the people consult for the present life, they may be admonished—stealthily and skilfully invaded with admonition—of the life to come. And, until the servants and ministers of the living God do pass the limits of pulpit theology and pulpit exhortation, and take weapons in their hands, gathered of every region in which the life of man, or his faculties are interested, they shall never have Religion triumph, as becometh her high original, her native majesty, and her eternity of freely-bestowed well being."

In one respect, at least, it cannot be doubted but that the Press would derive great advantage from such a moral approximation to the Pulpit, as we have been contemplating. The latter is essentially divested of a personal spirit; it never, or rarely at least, encroaches on the retirement and sanctity of private life and character. It does not number among its authorized weapons, either angry satire, crimination, or abuse. In this respect the Press might certainly derive a useful lesson from the Pulpit; for although, from its nature, the former possesses a much more unlimited range of topics than the latter, yet can it not, with greater impunity, violate the charities and proprieties of society. Should it venture on such a course, by whatever title, of "Religious" or "Christian," it may designate itself, it will sooner or later find that its influence is at an end, and that it has become equally the aversion of the pious and the profligate.

ATRAMENTARIUS.

Theological Repertory.

REVIEW.

Memoirs of the Rev. John H. Livingston, D. D. S. T. P. Prepared in compliance with a request of the General Synod of the Reformed Dutch Church in North America. By Alexander Gunn, D. D. Pastor of the Reformed Dutch Church at Bloomingdale, in the city of New-York.—Rutger's Press, New-York. 1829. Pp. 440, 8vo.

We congratulate the religious public on the appearance of this volume. It is a

memorial richly merited, and well adapted to do good. The truly venerable Dr. Livingston had adorned the Dutch church, as one of her most distinguished and eminently useful ministers, for more than half a century; and for more than forty years was her most prominent professor of theology. It was to have been expected, therefore, that the reverend synod of that church would take a deep interest in his memory. She owed it to herself, as well as to him, to erect this monument to his uncommon worth.

Dr. Gunn has executed the task assigned to him by the synod with a very commendable degree of industry, talent and success. He has taken occasion to introduce sketches of the history of the Dutch church in this country, which cannot fail of proving both instructive and interesting. And while Dr. Livingston is the principal figure on his large canvass, he has included smaller likenesses, and occasional notices of so many individuals, that it will long and often be referred to for much useful information.

We learn from this volume that Dr. Livingston was descended from a distinguished and honourable Scotch family; that his great great grandfather was the celebrated John Livingston, the eminently pious and successful minister of the kirk of Shotts, in Scotland, whose labours, persecutions and fidelity have given him so noble a name in ecclesiastical history; that he was born at Poughkeepsie, in the state of New-York, on the 30th of May, A. D. 1746; that he graduated with honour at Yale College in July 1762; that he soon afterwards commenced the study of the law, with the view of devoting himself to the bar as a profession for life; that he continued in this pursuit about two years; that at the end of that time, his health declining, and his impressions of religion becoming more serious, deep and and practical than ever before, he quitted his legal studies, and soon afterwards determined to devote himself to the gospel ministry; that having commenced his theological studies in New York, he embarked for Holland in May 1766; that after spending nearly four years at the university of Utrecht, during which time, in the course of long vacations, he travelled extensively in that country, and after paying a short visit to England on his way home, he returned to New York in 1770; that almost immediately on his return he entered on a pastoral charge in that city; that in 1784 he was elected professor of theology for the Dutch church; and that he continued to take an active and leading part in all the ecclesiastical affairs of that respectable denomination until his decease, in the month of January 1825, in the seventy-ninth year of his age, in the fifty-fifth of his ministry, and in the forty-first of his professoral labours.

We forbear to make extracts from this biographical memorial, or to give specimens of its style; taking for granted that all who wish to become acquainted with the life and character in detail of one of the most venerable and excellent men that ever adorned our country, will make a point of procuring and reading the whole; and assuring all such that they will be well rewarded.

Dr. Gunn, towards the close of the volume, has introduced attestations to the pre-eminent accomplishments and excellence of Dr. Livingston, from several clergymen of different ecclesiastical connexions. From these it will be apparent that the reputation of this great and good man was by no means confined within the bounds of his own church; but that he was among the most extensively known, and highly honoured ministers of religion in the United States. He seems, indeed, every where, and among all classes of christians, to have been regarded as a kind of ecclesiastical patriarch, whom all loved and all delighted to honour. Nor was this tribute undeserved. For, although in powerful and original talents a pre-eminent rank could not be claimed for this excellent man, yet he possessed faculties of a very solid and commanding order; in digested and sound theological knowledge he had few equals; and in dignity, urbanity and benevolence; in fervent, habitual, elevated piety, he had perhaps, no superior in the sacred office. Such a man was a gift of providence, in which our whole country had reason to rejoice; and his removal was a bereavement which all had reason to deplore.

We regret to observe that the respectable and excellent author of this volume had scarcely completed its publication before he was himself summoned to take leave of his earthly labours, and, we doubt not to join in a better world the venerable father whose memorial he had been engaged in forming. In such bereavements every friend of the Redeemer's kingdom will feel disposed to sympathise; and to pray without ceasing that they may be sanctified to all survivors, and especially to surviving ministers; and

that the mantles of the departed may fall upon many who may rise up and more than supply their places. *Biblical Repertory.*

RELIGIOUS INTELLIGENCE.

THE GERMAN REFORMED CHURCH.

THE CAROLINAS.

Extract of a letter from the Rev. J. G. Fritchey, dated Lincolnton, North Carolina, March 27th 1830.

"Our church still continues to increase, and our prospects of increase and usefulness brighten every day. I have lately received a letter from the Reformed brethren in South Carolina, who are entreating me to visit them; but as there is but one of us in this county at this time, and as it is impossible for me to leave the congregations here at present, of course I have been unable to comply with their request. I do hope that brother L—— will come on to Rowan in the Spring; for the members there are waiting for him with great anxiety. He has authorized brother C——, and myself to assure them that he would be on to visit them, and, if he should now disappoint them, I fear it would militate against our Church.* If we had another preacher in this county, one in South Carolina and one in Rowan, we could do very well in the South at present. I do hope the Macedonian cry in the South will induce some of the young brethren in our Seminary to "come over and help us," when they shall have completed their studies in the Seminary. If they should be unwilling to go into South Carolina, we would not urge them; but if some one of the students, whom I may recommend to my people here, will come and take charge of my congregations, and the people of my charge will consent to such an arrangement, I in the name and strength of the Lord will myself go into South Carolina."

NEW YORK.

A letter, in the German language, has been received from the Rev. Dietrich Willers, of Fayette, Seneca county N. Y. dated March 24th 1830, describing the religious aspect among the German population of

* Mr. L—— will set out for North Carolina, agreeably to his promise, during the present vacation, and return to prosecute his studies in the Seminary until the ensuing meeting of Synod. Only two of our students will be prepared to leave the institution in September. One of the same class, Mr. Leymeister, a young man of the most fervent piety and of indefatigable application to study, has been some time suffering in a pulmonary disease, which, according to the latest intelligence, forbids the hope of recovery.

that region. Mr. Willers is a faithful and devoted minister of the gospel, warmly attached to the Redeemer's kingdom, and to all the means and efforts by which its interests are promoted; but he stands alone against a host of difficulties, which are raised and directed by men who are the enemies of the cross of Christ.

Nine years ago a small party seceded from us on account of a case of discipline which occurred in the Synod at Reading, and sought revenge by raising a clamor and creating a ferment against the Synod, the Theological Seminary, the contemplated incorporation of the Seminary, the elected Professor, the introduction of the English language into the institution, and the correspondence with other religious bodies; representing them as oppressive to the congregations, dangerous to liberty, designed to erect a spiritual tyranny, injurious to the German language, customs and interests &c. &c. The excitement which arose was like the tempest and the torrent. The clergymen in connexion with the Synod, who were located within its reach, were distressed on every side and in every way; some were deprived of their congregations, while others could retain their places only by silence and submission. The effect upon the cause of christian knowledge and genuine piety was extremely pernicious, and will not soon pass away. Since that time infidels, universalists, and men who have the form of religion, but deny its power, taking occasion from the activity of Christians in measures of moral and religious improvement, have renewed the same deplorable scenes, with more extensive views, directing their efforts against all religious incorporations, theological seminaries, bible, missionary and tract societies, sunday schools, and religious periodicals. All these have been denounced as pernicious and dangerous by large meetings held in different places, and resolutions have been adopted, by which the persons composing those meetings bind themselves to exclude from their churches every clergyman who is friendly to any of these objects, and participates in supporting them. It was imagined that the clergy and their friends were engaged in a deep scheme of ambition for their own aggrandizement, and that all such institutions and means were parts of a great system of measures by which they were to be elevated to spiritual domination and the people enslaved! Our own Theological Seminary and Missionary Society were viewed as parts of the same system, and their friends and supporters were therefore subjected to the cruel suspicion of being enemies of the people's liberty. It must be confessed that the zealous agents in benevolent operations have not been always guided by that prudence which our Lord recommended to his disciples: "Be ye wise as serpents, and harmless as doves." Some indiscretions, excesses of a well meant zeal for the Redeemer's cause, furnished occasions for the most injurious misrepresentations, which were easily received by the uninformed and unreflecting portion of the community, whose excited and suspicious minds were already prepared to admit every ill report without examination. The evil was increased by the countenance given to the prevailing suspicions and alarms by men who sought their private advantage in it, and were reckless of the public good; and what is most distressing in this dark portion of our history is the fact, that in the ranks of these enemies were some who were clothed with the office of the christian

ministry : scribes and elders and priests united with Herod, and Pontius Pilate and the Gentiles against the Lord's anointed.

This state of things produced the publication of the *Classis of East Pennsylvania*, which was the subject of so much comment and rebuke where its object and motives were misunderstood, and the circumstances out of which it arose were imperfectly known. It has since appeared that the authors of that publication are warm friends of their own church and its institutions, and of the whole church of Christ, and that their testimony to the truth, and their attachment to the interests of the Redeemer's kingdom, are neither ambiguous nor feeble. The writer is persuaded that the truth will not lack for witnesses and defenders in that region while such men are in it ; but they could not stem a torrent ; they could not remove a mountain : they saw that the infant institutions and efforts of their church were regarded as parts of a great machinery of clerical ambition which was supposed to be moved by hidden agents ; they were charged with the sin of being sub-agents in the same imagined scheme of iniquity ; that the confidence of their own people was forsaking them, their influence was diminished and their usefulness restrained and enfeebled ; and their design was only to assert their own innocence, the purity of their motives, and the harmlessness and benevolence of the institutions of their church, in the support and furtherance of which they were engaged. They could attempt no more. To vindicate in their whole extent the religious institutions of our country, and all the multiplied and sometimes indiscreet operations of Christian benevolence, in the circumstances in which they were placed, would have been a hopeless undertaking. That vindication they must leave to the slow effect of time, when the tempest of passion shall have subsided and an abused multitude shall see that they have been frightened by false alarms, and the mountain in labour has brought forth—nothing.

When these troubles began, Mr. Willers esteemed himself happy in the remoteness of his situation from the scene of disorder ; but his own peaceful adobe was destined ultimately to become a theatre of the same warfare. A champion of the seceding party, the author of an inflammatory German production, travelled over a great part of the western portion of New York, distributing his book, sounding the alarm against the Synod and its Seminary, and scattering the fires of discord about him. An impression was made and suspicions were awakened, but the people of this region, more cautious and prudent, were not easily persuaded to transfer their confidence from their well-known pastor "to a stranger who bore upon his brow the impression, not of a reformer, but of a perverter and an unbeliever." By circulating both the English and the German Magazine, and by his own personal representations, Mr. W. succeeded to quiet the tumult ; and the inflicted wound would have been entirely healed, if a new enemy had not entered in the form of an angel of light, to irritate and inflame it. The Reformer, in the German language, printed at Lancaster, a malignant publication, was now introduced and freely circulated ; and this was done by a clergyman !!! It denies the divinity of Jesus Christ, wages open war against theological Seminaries and other religious institutions, and labours to deprive the clergy, who participate in them,

of the public esteem and confidence ; thus narrowing their influence and destroying their usefulness.

"This is the judgement, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Such was the fate of the gospel in many thousands of hearers when Jesus himself spoke. Shall the preacher of that word expect better things now ? Shall the servant be above his Lord ? "If they have persecuted me," said Jesus, "they will also persecute you ; if they have kept my saying, they will keep yours also." Let us not be discouraged. Our work is a warfare against the powers of darkness. The minister of the gospel must endure hardness as a good soldier of Jesus Christ ; and the most faithful and active must expect to encounter the largest measure of opposition and of suffering. The seed of the woman and the seed of the serpent, like the spirit and the flesh, will never be at peace ; and the Son of God himself did not bruise the serpent's head, until that enemy had pierced his heel.

THE GERMAN MAGAZINE.

This periodical has stopped for want of patronage. The subscription list was sufficient indeed to defray the expense, and would have sustained it, *if the subscriptions had been paid*. The Rev. S. Helfenstein, its editor, is in advance to the printer to a large amount, which the missionary treasury is unable to pay. Appeals have been made to subscribers and agents, but for the most part without effect. As Mr. Helfenstein cannot be expected to sustain such a loss, and as the price of subscription \$1.25, is so small an amount to each subscriber, those whose subscriptions are still due, are earnestly requested to pay them to the nearest agent ; and the agents will please to collect and transmit the money without delay to Mr. Helfenstein, at No. 39 North fourth-street, Philadelphia.

We regret the early termination of this work, from which much had been expected, and the necessity of which, especially in the present state of things, all are prepared to acknowledge. Irreligious periodicals are going abroad to poison the public mind, and the fittest means of correcting the evil are taken out of our hands. We regret it indeed, but, at present, we are compelled to submit to this privation, and to content ourselves with such other means as God shall still enable us to employ.

THE ENGLISH MAGAZINE.

This is now the only publication of our church, and the only organ of communication with its members. We wish we could say that *it* is in no danger of failing ; but duty obliges us to tell our brethren plainly that, unless vigorous exertions be soon made to sustain it, it must be abandoned. The expense of the publication in its present form, exclusive of contingencies, agreeably to the proposals received, is \$900. At least 600 good subscriptions, punctually paid, are therefore required to sustain it ; but the entire list of names, including those of individuals who are not subscribers, is only 532. If payment were received from all these, we should be in debt at the years end more than \$100. Many who receive the Magazine have not paid for the first volume : many are indebted for

the second and third. In the mean time the expenses of publication must be paid. In expectation of receiving the sums which are due from subscribers, the missionary funds have been applied to this object, but have not been sufficient to discharge the bills. The Board of Missions is still indebted to the printer for the second volume to a large amount. For the third volume the printers have yet received nothing. Messrs. May & Glossbrenner, into whose hands the work has recently passed, propose an abatement of six per cent, if payment be made for each number within a month after its publication, and cannot be expected to print the work at all, unless there be a certainty that payment will be obtained within a reasonable time. We therefore earnestly entreat the agents for the Magazine to collect and transmit immediately the sums which are due, and at the same time to make every exertion to procure new subscriptions. All our brethren in the ministry and every member of the Reformed church, who desires the prosperity of our Zion are affectionately requested to do whatever is practicable to support this only publication of the church which they profess to love. We ought to have, and in so large a community certainly could have, at least a thousand subscribers. With such a circulation the Magazine would be both an instrument for the extensive diffusion of religious knowledge, and a means of replenishing, instead of exhausting the missionary treasury; and in both ways its effect would be to enliven and invigorate our operations in doing good. If it now fail, it cannot be restored in many years to come; and let every one ponder well on the consequence of such a failure.

THE THEOLOGICAL SEMINARY.

The winter session in this institution terminated on Thursday, April 8. The semi-annual examination of the students was held, in the presence of the visitors, on that and the preceding day. The summer session will commence on Thursday, May 20; the vacation being extended to six weeks, instead of five. Young men who wish to enter the seminary, are requested to come as early in the session as possible. None must apply who are not truly pious and possessed of useful talents. This institution must be a nursery of piety and of christian knowledge. Such it has hitherto been, and we trust will always be. The preachers who go forth from this seminary must carry with them the spirit of the gospel as well as its letter, and be qualified to teach and edify those to whom they are sent.

The location of the seminary is as comfortable as could be desired.—York is remarkably healthy, its society very agreeable; the means of religious improvement are abundant, and living is cheap: the price of boarding \$1 50 a week.

The friends of this institution will please to notice, that there are at present no disposable funds in its treasury to pay the current expenses. The permanent fund must not be touched, and the principal part of this has yet produced nothing worthy of note.

DONATIONS TO THE THEOLOGICAL SEMINARY.

The Rev. David Bossler, of Emmitsburg, Md. having accepted an a-

gency in Frederick county Md. for this institution, has faithfully performed his duty. He has paid the whole amount of his collections and furnished a list of the contributors, and of their respective contributions to the treasurer. Those benefactors of this seminary are entitled to the thanks of the Reformed church for their kindness and liberality, and are requested to accept this acknowledgement from its friends.

The following books were received by Mr. Bossler as donations to the library:

From Jacob Shriver, Esq.—Klopstock's Messiah—Porter's Inquiry—Immortal Mentor.

From Mr. Jacob Baugher, Emmitsburg.—Fox's Book of Martyrs.

From Rev. George Leidy.—Thornton on Repentance.

The benevolent donors will please to accept our thanks.

The Rev. Jacob Mayer, of York county, has been appointed by the trustees an agent to collect money for the permanent fund. His collections are regularly accounted for to the treasurer as they are received. The contributors on his list are entitled to the gratitude of our church, and we trust will receive a higher reward than earthly praise.

MISSIONARY FUND.

The treasurer, the Rev. Jacob Geiger, acknowledges the following receipts:

Missionary Society in Chambersburg.....	\$20 00
Female Missionary Society in Baltimore.....	80 00

PERSECUTION OF THE WALDENSES.

The spirit of opposition to truth and piety, by which the fires of persecution were formerly kindled, is not yet exterminated from the earth.—In the valleys along the borders of Switzerland dwell at present the descendants of the Waldenses, a devotedly religious people, the record of whose exemplary conduct and frequent sufferings fills a large space on the page of church history. Their number is about 20,000. By a recently published letter of Mr. Wilks of Paris, they are represented as having enjoyed, within a short time, an extensive revival of pure religion. This circumstance has excited in their rulers and among the Roman Catholics a spirit of bitter persecution. The revival has led to the organization of schools, prayer meetings, meetings for reading the Bible, &c. &c. which are not unfrequently interrupted by the arm of civil authority. They are reviled and forbidden, on penalty of imprisonment, to speak on religious subjects. They nevertheless hold their meetings for prayer and worship, and desire the prayers of all who enjoy and love liberty of conscience.

SABBATH SCHOOLS.—*Governmental Testimony.*—It is worthy of remark, in the progress of Sabbath Schools, that Gov. Metcalfe, of Kentucky, and Mr. Throop, Lieut. Gov. of New-York, in their messages, make very favorable allusions to the course of instruction pursued in the numerous Sabbath Schools, throughout the land.—*W. Recorder.*

Ecclesiastical Notices.

The Rev. D. ZACHARIAS has removed to Harrisburg, and taken charge of the German Reformed church in that place.

The Rev. C. BUCHER has become pastor of the German Reformed church at Middletown, Md.

The Rev. J. F. DIEFFENBACHER has settled at Mercersburg, Pa.

(We should be glad to notice the removals and settlements of our brethren regularly, if they would favor us with prompt and certain information, free of expense.)

OBITUARY.

DIED—at the house of Mr. J. Hammon on the 24th ult. Mr. JOSEPH H. HAMMON, aged 36 years. For a series of years he had been an Elder of the German Reformed Church, and was a strenuous advocate for the doctrine, discipline and government of that Church—the general economy of which he early embraced, ardently approbated and zealously supported. He had also been created a member of the Society for Missions, for the disseminating and propagating of the Gospel among the Heathen—was one of the Managers thereof, and had exhibited auspicious omens of becoming useful and energetic in that Department. He was a gentleman of good understanding—chiefly acquired and matured by that grand source of knowledge—a close application to Books. He was naturally of an amicable and social disposition; but what is still better—devout in the frame of his mind, religious in the tenor of his conversation, and zealous for the glory of his divine master. By his numerous acquaintances, relatives and friends, the privation is sorely lamented and sensibly felt. But why should they mourn, as those who have no hope?—for we have no hesitancy in believing, that our loss is his great gain. From this consideration they feel constrained to bow with perfect resignation and reverential acquiescence to Him, “in whose hands are our life and breath, and whose are all our ways.” “It is the Lord”—“the will of the Lord be done”—and “blessed be the name of the Lord.” To eulogise the deceased is not our object. But, in his removal, we have to deplore the loss which our youth have sustained—for, for several years, as a faithful preceptor, he labored with sedulous and indefatigable exertions, for the promotion of our growing little Seminary.—Weep not—Friends, weep not! rather be solicitous to emulate his merit and to profit by the visitation:—Remembering, that

“Smitten Friends

Are Angels sent on errands, full of Love:—
For us they sicken, and for us they die!”

Then let us, with meekness, and pious submission to the Wise Disposer of all issues and events—and with a happy affiance in the mercy and loving kindness of our Lord, be ultimately prepared to “glorify our Father who is in Heaven:”—and thus encouraged and animated to be “followers of them, who through faith and patience inherit the promises.”—*Hagerstown Torch Light, March 18.*

MAGAZINE

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VOL. III.

LAST DAYS OF MRS. E. BUTLER.

THE decease of Mrs. Butler was noticed at p. 29. Letters have recently been received from the bereaved husband, and from Messrs. Chamberlin and Worcester, who visited Mrs. B. during her sickness, giving some account of the circumstances of her decease, and of the feelings which she manifested, and the gracious consolations afforded to her on her dying bed.

Mrs. Butler was a native of Connecticut, and was born Sept. 1798. She was married to Doct. Elizur Butler, in Oct. 1820, and with him proceeded immediately to the Cherokee nation to join the mission there under the direction of the Board. They commenced their labors first at Brainerd, and afterwards resided for a season at Creekpath. In the spring of 1826, they took the charge of the station at Haweis, where the last three years and a half of Mrs. Butler's life were spent. Her constitution seemed to have been seriously impaired by a severe cold taken on her way to her field of labor, and she never after enjoyed good health; though she was generally able to manage the concerns of her family and teach a small school. In April last, Doct. Butler having been called away more than thirty miles to attend Mr. David Brown, who had been attacked with bleeding of the lungs, was unexpectedly summoned to return to the case of his own wife, who had experienced a similar attack. Spasms of the stomach followed, and became extremely severe and obstinate. By this attack she was reduced to a very feeble state although hope was long indulged that it would not prove fatal. The disease, however, was making progress, and the attacks becoming more severe.

The following paragraphs are from a letter of Doct. Butler.

On the morning of the 21st of Oct. I told her I hardly expected she would live through the day. But she obtained considerable relief from medicine, and was more comfortable until evening, when her symptoms became quite alarming. That evening a kind Providence very unexpectedly brought Messrs. Worcester and Proctor to comfort and assist us. About eleven o'clock P. M. sunken eyes, a cadaverous countenance, with unfavorable symptoms, indicated her speedy departure. The family were called together. She gave each individual a short address and a farewell.

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She then seemed ready to fall asleep in Jesus. Her speech was reduced to a whisper and her eyes became dim. Her pulse died away and revived repeatedly. She ceased to breathe; then gasped and revived, and about light said, "Is it possible that I have come back again to this world to fill up my cup? I thought I had gone to heaven. But if it is the Lord's will, I will acquiesce."

The following remarks from Mr. Worcester, who, as just stated, witnessed the solemn and interesting scene, will afford a further exhibition of the feelings of Mrs. Butler in the near view of death.

During the night, she was supposed by herself and by all present, to have arrived at her last struggle. At first, for a short time, she appeared somewhat solicitous respecting her final state. "O," said she, "to appear before the bar of God, after a life so unfaithful in his service! In a few minutes after, however, she said, "Yes, I know that my Redeemer liveth, though Satan did try to persuade me that there was no mercy for me." The remainder of that night was passed in excruciating pain of body, but with peace of mind. The family and others who were in the house were called to her bedside, and she bade each one an affectionate farewell; recommending them all to the mercy of God in Christ, and expressing the hope of meeting them once again in heaven; and repeating to her children and to some Cherokee girls who had been under her instruction, the exhortations which she had formerly given them, to believe in the Saviour of sinners. During the night she repeatedly said, "I long to depart and be with my blessed Saviour." If any thing wrong appeared in the state of her mind, I should think it was a small degree of impatience to be gone. Respecting her missionary labors she said, "It appears to me that I have done little, very little for the good of this people: but I leave it as my dying testimony, that I have never repented of coming and doing what little I have."

The night was one of much interest. Mrs. B. said many things which it would be gratifying and worth while to relate; but I do not recollect them with sufficient accuracy. In the morning her distress was relieved and the prospect of immediate dissolution removed. I then left her and afterwards was with her only a part of the nights of Oct. 28—29 when she was still in a very tranquil state of mind, but indulging the hope of recovery.

Her husband has given a brief sketch of the state of her mind during the interval which elapsed between the time of her obtaining the relief from the almost fatal attack just noticed, and the time when her spirit was released from the body.

She seemed so near heaven, that she doubted the propriety of using any more means for her recovery. She still continued and we had her happy society thirty days longer. She looked on me and her children as no longer hers. She had parted with us and given us into the hands of her covenant God. She viewed us in a different light from what she ever had before done. She still loved us, and rejoiced and mourned with us; but *we* were in the world, and *she* was on the threshold of heaven. During the last thirty days of her life, her mind was in a very happy frame. She gave various directions respecting her children and spoke of her burial, and her departure for heaven, with the utmost composure. She

said she never regretted engaging in the mission and coming to labor for the good of the Cherokees : she only regretted she had been no more faithful, and done the Cherokees no more good.

The remaining statements respecting the closing period of Mrs. Butler's life are from Mr. Chamberlin, who was much with her.

At the time Mr. Worcester left Haweis, and for several days afterwards, Mrs. Butler was anxious to die. She did not wish her Christian friends to pray for her continuance in this world, and she was doubtful whether it was right for her to take medicine. Her symptoms, however, became much more favorable, and some faint hopes were entertained of her recovery. As she found herself reviving, she turned her eyes again to the world, and became much too anxious to live. This anxiety was greatly increased, if not caused by a letter which was received from her sister informing her that she was about to set out for this country. She considered this anxiety as a temptation of the adversary, and prayed against it, and desired her Christian friends to pray that this temptation might be removed. After a few days this anxiety was succeeded by remarkable resignation to the will of God, which continued to the last. Of her sister she said, "I have been very anxious to see her, but can now freely give her up : I have not one anxious thought respecting her. The Lord knows best about all these things : as for me, I am willing to lie on this bed of sickness, suffer pain, die, or get well, just as he pleases. Upon her husband and children she cast an affectionate look, and said, "You are no longer mine : I *feel* that I have given you up." To her husband when speaking of the children, she said, "I leave you with a great charge ; but the Lord will be with you." To us who knew her strong attachment to her family, the triumph of grace, which enabled her to give them up so unreservedly, appeared very remarkable, and indeed it was a source of astonishment to herself. It was what she had never expected ; nor could she attribute it to any thing short of rich and sovereign grace.

She expressed great confidence in the Saviour, and joyfully resigned herself into his hands. When, conversing with Mrs. E. one of the female members of the mission, on the preciousness of the Christian's hope, especially in such a time as this, Mrs. E. repeated the words of the poet :

"These lively hopes we owe
To Jesus' dying love."

With a remarkable glow of animation on her countenance she replied "O yes, yes, dear sister, say on." She expressed much feeling for the poor Cherokees in their present affliction ; but said, "They are in the hands of God, and he will order all things right." Speaking of her missionary brethren and sisters, she said, "I love them all truly, and trust I shall meet them in heaven." She expressed warm affection and gratitude towards those who were with her in her sickness. She said, "Surely there never was a poor soul that had so much reason to be grateful for kind friends as I have."

When she was dying she was asked if she could then say with the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me : thy rod and thy staff they comfort me." With great animation she replied, "Yes, altogether." When she

was again asked if her faith still held out, she said, "Yes, I view my Saviour on the cross and am supported." After her speech was gone she whispered "Come Lord Jesus, come quickly, come, come." And soon fell asleep.

By her death her husband has lost a prudent and affectionate wife. Her children have also lost much. As a mother she was eminently qualified to bring them up in a respectable and religious manner. Her missionary associates have lost an active and judicious assistant, and the Cherokees a warm-hearted and valuable friend. It is true our departed sister never enjoyed good health while on mission ground, yet she had a remarkable faculty of accomplishing much with little strength.

The closing scene and the circumstances of the funeral are thus described by Doct. Butler.

On the morning of Nov. 21st she fell asleep in the arms of the Saviour. On the next day her funeral was attended by a very solemn and orderly, but weeping concourse. The funeral sermon was preached by Mr. Chamberlin, from Rev. xiv. 13. "Blessed are the dead which die in the Lord from hence forth." Great kindness and sympathy were manifested by the members of the mission families from other stations, during her sickness and at the time of the death of Mrs. B. Many of them spent much time at Hawsis. I feel this to be a heavy and sore affliction, but God has only taken away a blessing which was lent. Though the loss is great to me, she has gained everlasting bliss, *Miss. Herald.*

EDUCATION IN THE EAST.

(By the American Missionaries in the Mediterranean.)

This general view of the operations contemplated in reference to the three principal branches of the Mediterranean mission, viz. the Greek, Armenian, and Syriac, will properly be followed by a statement designed to embody the reasons in favor of printing school-books in the Greek, Armeno-Turkish, and Arabic languages. The article was drawn up with care by Mr. Smith, in October last, and was signed by himself and his two clerical brethren of the mission.

General Remarks on the use of the Press in the East.

The power of the press to instruct, to influence, and to reform in a country already free and enlightened like our own, can hardly be estimated too highly. We see its influence in such circumstances, and forgetting that such an influence has been gathered around it by four centuries of progressive freedom, impatiently wait for it to produce the same results, when transferred to other countries never yet brought under its power. But we ought to reflect, that it is upon its *readers* that it produces its effects. Where ignorance deprives it of these, its influence ceases. It becomes useless to philanthropists, and harmless to tyrants. Such,

to a considerable extent, is its situation in the Levant. The great mass of the people is sunk in an ignorance, which, where it does not deprive of the power, does of the inclination to read. The human mind here, as to inquiry on religious subjects especially, has been sleeping for ages.

What then shall be done? Shall we despair of making the press an efficient means of usefulness? This is far, very far from being called for by the circumstances of the case, and is forbidden by that faith which our religion encourages. We are called upon, however, most evidently, to adapt its operations to the actual state of the people. Our ablest sermons, treatises on theology, and works on any of the general sciences, would indeed be read with interest and profit by a few, but a large proportion would either not comprehend, or would have no curiosity to read them. Even the publications of our tract societies, are here on a level with the understanding of only the more intelligent few. These remarks are founded upon thorough experience, and their truth has been deeply felt.—In one word, *ignorance* impedes the motions of the press. What then shall we do but employ the press itself to remove this obstacle? Let a series of *elementary school-books* be placed in the list of its publications.

Deficiency of School-books in the Levant.

Considerable information on the subject, obtained in SYRIA, has developed the following facts respecting the nominally Christian population of that country. No spelling-book exists there in Arabic, so far as is known by us, except a small one lately issued from the church Missionary Society's press at Malta. Almost the only reading book is the Psalter, the beginning and the end of the Christian Arabic school-books. A printed arithmetic we have never seen, and the existence of such a work in manuscript, has been heard of but in very few instances: fruitless efforts have been made to obtain one. Frequent inquiries, directed to the more intelligent of the common people, lead us to affirm, that geographies, and the science of geography itself, are unknown in that region, except to a few of the literati, who have access to the works of their ancient geographers; such works, however, have been met with by us only in one or two instances. In grammars, from the little abridgment to the complete work, with its labored and critical commentary, the Arabic language abounds. But unfortunately the abridgment designed for beginners, is far more obscure than the larger treatise, and entirely unintelligible without the constant comments of a master well acquainted with its intricacies, requiring much patience to understand them; and none of any kind have been found in circulation, except in manuscript. Hence it happens that grammar is never studied in common schools, few attempt to acquire a knowledge of the science, and a thorough acquaintance with it places a man at the head of Arabic literature. Fictitious tales are the delight of an Arab; to hear them read, or told, is his favorite evening amusement. But authentic histories in their hands are rare; we have met with none in print; compendiums adapted to youthful minds are believed not to exist; and the introduction of history into schools as a study, is perhaps never thought of. Indeed, in general, the only book of native origin we have there met with, whose contents and form show that it was intended for children, is a religious catechism from the Greek Catholic press of Mount

Lebanon. It is the only thing which prevents us from believing, that the idea of books adapted to the comprehension and taste of children, is altogether new to Arabs.

The late tour of Messrs. Anderson and Smith, in GREECE, has developed the following facts. In the common schools upon the old system, the round of study is limited to a very small spelling-book, a collection of prayers, the Psalter, all in ancient Greek; a language in no case understood by the pupils, and rarely by the teachers.

In all the Lancasterian schools of the *Peloponnessus* which were visited, except one, where, with fifty-seven boys, not a book or printed lesson of any kind was found, the only spelling-lessons were on cards, and of them there was generally a deficiency in number, and always a perplexing variety of kind, some being printed at London, some at Paris, and some in Greece. For reading, a few copies of the New Testament were found in two schools, in one of which were also a few copies of Goldsmith's history of Greece in modern Greek; and in four, Niketoplos's abridgment of the Gospel, which is committed to memory. It is now, however, out of print, and the author has requested a new and corrected edition from our press. Of the four schools in which arithmetic was taught, two had only some rude cards printed at Nauplia, and the others a little arithmetic of about 45 pages, from the same press. No printed geographies were found in use, although Pinnock's geographical catechism has recently been printed at Corfu. In two instances only was the science taught at all, and then from little manuscripts made by the teachers. In the two cases in which grammars formed a part of the studies, a small one of ancient Greek in the modern dialect, printed likewise at Nauplia, was used. Of histories there were none, unless the case be excepted in which Goldsmith's history of Greece was used as a reading book.

The Lancasterian schools in the *Island of the Egean*, which were visited, were found to be better supplied with the means of learning to read; though there was the same confusion in the cards, some in the same school being from London, and others from Paris. But lately Mr. Barker, agent of the British and Foreign Bible Society, had liberally supplied them with the New Testament; and through the agency of Dr. Korck of Syra, they were generally in possession of the spelling-book printed at our press. But of helps to the study of Arithmetic, geography, grammar, and history, there was absolutely an entire deficiency, if a few arithmetical tables in *French* be excepted.—The secondary or classical schools generally, are equally destitute of the books appropriately belonging to them. There may be on an average, in each school, two or three copies of the different classics studied, and likewise of the grammars. But, only a straggling copy was met with here and there of works on the mathematics and geography. There did not appear to be a single bookseller's shop in the whole of liberated Greece.

Although it was not our design to embrace the *Ionian Islands* in this survey, we cannot but observe, in passing, that although the government there, which cannot be accused of inefficiency, has taken hold of the subject of education with very considerable zeal, it has not yet so supplied its own subjects, but that similar deficiencies are complained of there. Oth-

er parts of Greece, therefore, may in vain expect a supply from that quarter, for a long time to come.

In regard to the ARMENIANS, our observations are necessarily based upon fewer data, but still are believed to be correct. The monks of St. Lazarus at Venice,—whose productions, in style of execution, would not disgrace London itself, notwithstanding their able and scholar-like efforts to elevate the literary taste of their countrymen, by reviving the knowledge of their own once cultivated language, and to open to them more copious sources of information and improvement, by providing helps to the study of the modern languages of Europe,—appear never to have directed their attention to the means of facilitating the common education of children. Their publications are generally in the ancient dialect; some few have been printed in the vulgar or modern Armenian: but in a catalogue recently obtained from thence, comprising more than two hundred and thirty different works, there occur the names of not more than half a dozen, and those not for children, in Armeno-Turkish; the language in which we suppose all books intended for the general use of Armenian children in every part of Asia Minor, except the northeastern corner, ought to be printed. It is known that Lancasterian schools have ever yet been tried among the Armenians, and it is believed that not even a school-book of any sort exists in Armeno-Turkish. The round of study in the common schools is limited to a small spelling-book, the Psalter, and the Acts of the Apostles, all in the ancient dialect; a language, to say the least, as far from the modern Armenian, as the ancient from the modern Greek. If a lad wishes to study arithmetic, he is taught a few of the simple rules *viva voce*, but the use of arithmetical books is reserved to the few who can understand them in the ancient dialect, and wish to pursue the science into the more hidden recesses. Geography, history, and grammar, are never introduced into common schools, and only the latter, we believe, into any schools at all. Works in these several branches have, indeed, been issued from the press at Venice, but none for children in Armeno-Turkish. We would mention a circumstance auguring some good, that the teacher of the Armenian school in Smyrna has composed a smaller grammar of Armenian in Armeno-Turkish for his younger scholars, which he wishes to get printed at our press.—We speak with less confidence of this people, because we do not profess to be thoroughly acquainted with them. The knowledge we possess has been derived from a few intelligent individuals of the nation, and very little of it from actual observation. We wish likewise to have it distinctly understood, that in all the preceding remarks, we have designedly spoken of books actually in circulation among the nations of these countries, without regard to any scattered copies that may be found in the libraries of Europe, or of learned Europeans in the Levant.

School-books would be acceptable to the People.

Enough has been said to show that there is a great deficiency of school-books. We would now express our opinion *that they would be acceptable*. This we can assert in respect to the GREEKS with the fullest assurance. The revolution, which has given them a new government, and

new laws, has added a new impulse to their national thirst for knowledge, which shows itself in the strongest desires and in commendable efforts to improve the means of common school education. The old system is going entirely out of repute. Often on entering a town, has the inquiry been made for schools, and the answer received that there was none, when further information has shown that there were perhaps a number upon the old system. The explanation is, that, when a school is spoken of in Greece, a Lancasterian school is of course understood; the others, even the lowest of the people call *pseudoscholeia* (false schools.) All understand that for these schools new books are needed; and while, with their own labor, they can raise school-houses from the stones and clay of their native soil, they feel that books they cannot make. These they expect, they earnestly solicit, from foreigners; a solicitation they have often been heard to urge by every argument which necessity and earnestness could suggest. We think it not improper to mention, also, that so strong are the impressions almost universally existing in favor of the United States, impressions chiefly made by the disinterested charities of our countrymen, that from no source would the contemplated helps be received with greater pleasure, than from Americans. The military chief, who was for a long time, and still is at the head of the undisciplined troops of the Morea, was heard to express, in the strongest terms, the pleasure he had felt at learning, that while the European powers were liberating, it was the intention of the Americans to enlighten Greece. This remark we mention, not because of any authority it may be supposed to have as coming from him, but because it well expresses what we doubt not is the real feeling of a large part of the inhabitants of the country.

On passing into SYRIA, we find ourselves among a people of a different character; Asiatics, little disposed to improvement, somewhat averse to European innovations, possessed of no great desire for education, and under the influences of strong religious prejudices. But we must not form too unfavorable an opinion of them by comparing them with the Greeks; for we firmly believe that the latter people considering their circumstances, are not surpassed by any people in a desire for education and improvement. The Arabs have schools, and learning of their own kind is in repute. Here is foundation to build upon. Grammars, geographies, and histories would, we believe, in themselves, be popular. The genius of the language may require a peculiar modification of some of the elementary books, and in all, a regard should, no doubt, be had to the taste of the people. And as to religious and national prejudices against foreign books, it is hoped that they would not prevent the Greek patriarch of Antioch from giving his consent to the introduction of such as we have in contemplation, into the schools of his sect. The objections of the papist would perhaps yield to time and experience.—At any rate, these are almost the only books we have any hope of being able to introduce into Syria at present to much extent, and we think the experiment of these worth making.

We can judge of the acceptableness of such productions to the ARMENIANS only upon general grounds. The nation holds a middle rank between the Arabs and Greeks, in regard to taste for improvements and learning. In short, although of Asiatic origin, it is half European in character; and

as to religious prejudices, we believe it is at least as free from them as the Greeks. These general considerations give us strong hopes, that our labors in this department would be well and gratefully received.

Utility of such Books.

That such works would tend effectually to *promote pure religion*, we have little need to demonstrate. We cannot omit remarking, however, on this point, that we have here one peculiar advantage. The only school-books known to the Christians of the Levant, for ages, as has been seen from the preceding statements, have been *wholly religious*, though the dress of a dead language has prevented their good effects. We may therefore make use of as many moral and religious lessons (not controversial) as we choose; it is just what is expected. The experiment has been made. Our Greek spelling-book is in fact a religious tract, being made up almost entirely of lessons of that character; and instead of being objected to on that account, it is liked the better. It has often been mentioned as the most popular production that has been issued from Malta.—But there are some classes of school-books, whose nature does not allow of their being made the vehicle of much religious instruction. Of this kind are grammars. In publishing them we should undoubtedly confine ourselves to such as are small and elementary. For them there is a call in this part of the world, which does not exist in America. Our religious books are in plain English, and intelligible without a knowledge of grammar. But among the Greeks and Armenians, almost all books of this kind, even the prayers of their churches, are locked up in dead languages; but still languages so nearly related to the ones in common use, that, by a little study, they are rendered familiar.* And is it not expedient to unlock to them their spiritual treasures of these ancient tongues? Much dross they would indeed discover, but they would also find some pure gold; and to the Greeks, particularly, would the New Testament become intelligible in its original language. And is it not interesting to think of a whole nation in these latter days, whose native tongue is, as it were, the same with the original language of the oracles of God? Such a nation do we apprehend the Greeks will yet be. At any rate both Armenians and Greeks would thus be enabled to *judge for themselves* of the nature and value of their religious services, and of the doctrines they are required by their churches to believe, which is the second great principle of protestantism, and the first lesson which the missionary finds himself obliged to inculcate upon all, whether Catholics, Greeks, Armenians, or Copts. There is the same, and in fact a greater, necessity for Arabic grammars, since the spoken dialect does not differ so much from the classic, but that the latter still is, and probably will continue to be, so far as grammatical rules are concerned, the standard of good writing; and yet a knowledge of grammar is necessary to a thorough understanding of the books thus written. Of the tendency of geography and history to liberalise the mind, enlarge the range of thought, and fit young persons to think for them-

*The Armenians, as well as the Greeks, use, to a considerable extent, a modern dialect corrupted from their ancient tongue.

selves on the subject of religion, besides the many important religious facts that may be incorporated in them, it is not necessary to speak to those who have learned, in *America*, the value of education. It is particularly true, that many of the important arguments in favor of the authenticity of the Holy Scriptures, cannot be thoroughly estimated without some general knowledge of civil, as well as ecclesiastical, history; and also that the history of the early ages of the church brings to light the vast difference between primitive Christianity, and that of the churches now existing here.

In short, enlightened Americans will feel, that books of all the descriptions above mentioned, will tend most effectually to remove that ignorance and consequent apathy, of which we have complained as impeding the perusal and effect of the more important publications, which we wish to issue. And, besides, anticipating, in the spirit of the age, that the light of knowledge will, at all events, sooner or later dawn on these eastern regions, they will see the vast importance that, in its introduction, it should be guided and tempered by enlightened religious views, rather than by that infidelity with which otherwise it will almost inevitably be associated. Finally, we would ask whether, supposing our countrymen were deprived of all that light, those infinitely varied improvements, that moral integrity, and that civil and religious liberty, which they now enjoy, and that the same were transferred to some other more favored country, they would not most earnestly entreat that country to do for them what we now propose to do for the Levant: then would we urge them to obey the golden rule, and do for others what they would wish others to do for themselves.

Miss. Herald.

THE PIOUS TRADESMAN IN ST. PETERSBURGH.

The following account of the conversion and active piety of an English tradesman in St. Petersburg, was communicated by an English gentleman of undoubted veracity, residing in that city, to the captain of an American vessel, who has transmitted it to us for publication. We hope it may be the means of stimulating the proprietors of our large manufacturing establishments, to efforts for the spiritual welfare of the families committed to their charge.

A good friend of mine, when a young man, was employed in the slave-trade. He made six voyages to the coast of Africa in that bloody traffic. At the breaking out of the war, he was seized by the pressgang, and hurried on a tender, and remained in his Britannic Majesty's service until the battle of the Nile. In that memorable battle he lost an eye, and for it obtained his discharge. A few years ago he came to this place, where he is industriously spending his latter days. I first became acquainted with him in 1822, at which time I spoke to him of the importance and advantages of religion. He very bluntly told me, that he had no religion, neither did he intend to trouble himself about it. I spoke to him of God.

"Pray, sir," said he, "have you ever seen God? Who can tell whether there is a God or no? I offered him a book, which he very politely returned. I did not then know that he could not read; but so it was; and he left me apparently very unlikely to become a devout and zealous Christian. But behold the tender mercies of the Lord! A year or two after this, one of his neighbors spoke to him on the same subject, and exhorted him to attend the means of grace. He listened and obeyed; and the first time that he heard the Gospel, it was so far blessed as to soften his prejudices, and to awaken a desire to read; and now, at the age of sixty, he began to learn the alphabet. Oh! it is an affecting sight to see an old man unable to read: yet it is cheering to see one, who had been so neglected, determined to overcome every difficulty, and, with his hoary head and one eye, learning his A B C.

From the present exertions of Christians, we cannot but hope that there are at least two countries in the world where, in a few years, there will not be an old man unable to read the Bible, or destitute of a Bible. What a cheering thought!

This aged Tradesman commenced his book with strong desires to learn, and he soon succeeded so as to be able to read an easy chapter. His next step was to purchase a Bible; and now for the first time in his life, he read in that blessed book. His exultation on this occasion cannot be described. In connexion with his diligence in reading, he was diligent in hearing, and his solicitude for divine things was particularly pleasing.

The change in his whole deportment now became very decided, and very striking. When he was an unbeliever, he acted like one. He scarcely ever went to a place of worship. The Sabbath was devoted to business or pastime, and the whole of his life was spent without hope and without God; but having embraced the Lord Jesus Christ as the Saviour of his soul, he acted up to this profession. He worshipped God, searched the Scriptures, and remembered the Sabbath day to keep it holy. It would be difficult to find a man who reads the Bible more; and as every part was new to him, it often filled him with astonishment, and made his heart and his lips to overflow with love and praise.

Of course there is no more work done in his house on the Lord's day. He keeps it holy, and he wishes all about to do likewise. A more regular attendant on the means of grace I have never seen. One recent instance of it particularly struck me. For some weeks he could not attend our Wednesday evening service without travelling twenty-two miles: but was this sufficient to prevent him? No! He was always there, and before the service commenced. Such instances of devotedness quite cheer a preacher's heart. It reminds us of the saying that is written; "They that be planted in the house of the Lord, shall flourish in the courts of our God; they shall bring forth fruits in old age, to show that the Lord is upright, and that there is no unrighteousness in him." One evening I spoke to him of the distance he had come, and expressed a hope that God would not let him come all that way for nothing. "No, no," said he, "I am sure God will not. He has well paid me for it already." When

you contrast this with the half frozen religion of professors, you are ready to think they serve another God, and are going to an inferior heaven.

Within the last six months, he has adopted a plan, which promises to be of incalculable benefit to the parties immediately concerned ; and if imitated by the thousands who ought to imitate it, it would go far towards reforming the world.

This good man has about thirty people in his employ ; some are journeymen and others are apprentices. It appeared to him that he had not done all for these people which, as a Christian, he ought to have done, and he immediately set about a reformation. His first step was to consider how to promote their spiritual interests ; and having laid down his plan, he next proposed to them the following questions :

1. Who among you can read ?
2. How many of you are destitute of the Holy Scriptures ?
3. Who among the ignorant are willing to learn ?

To these questions he received immediate answers ; and having purchased books for those who could read, he called them around him, and explained what he wished to do, and requested their willing concurrence ; that is to say, "Let half an hour be spent every evening in reading the Scriptures, and explaining those parts which any of you do not understand." The books were then given them, and they began, and the delightful work is pursued regularly. Those also who cannot read, attend and listen, and are encouraged to learn from those who are able to instruct them ; and both masters and people appear mutually pleased and benefited.

Thus the man who, a few years ago, was ignorant of letters and treated every thing sacred with indifference, is now purchasing the Scriptures for his workmen, sitting among them when they read, and instructing them in those things which are able to make them wise unto salvation ! The subject is full of instruction to Christians in general, and to pious masters and manufacturers in particular.

To master tradesmen and manufacturers I would say, "Your opportunities for doing good are very great. Some of you have hundreds of people in your employ, and others have thirty, or fifteen, or one. Were you to imitate this aged tradesman in his efforts to do good to the souls of his people, what a change would it produce through the nation ! How it would reform the lives and improve the morals of those who are grown up ; and what a preservative would it be to the multitudes of children and youth who are compelled early to work for their bread, and as early are corrupted by the conversation and vice which surround them. Be assured of this, dear countrymen, if there were more of the fear of God in your workshops, your warehouses, your factories, they would go on better. See what opportunities you have for bringing about a reformation ! Remember that every advantage you possess brings with it an awful responsibility. Fear not to make the attempt. The Lord God, merciful and gracious, will not suffer you to be losers by it ; nor will he suffer you to make the attempt in vain. Only begin ; enter upon it with fervent prayer ; fear not ; provide means for supplying your people with Bibles ; let the ignorant be instructed ; let half an hour in the day be devoted to the service of God. Will it impoverish

you? No! It will draw down the blessing of heaven upon yourselves, and upon your people, and your business; and the town, the neighborhood, and the nation will be partakers of the benefit." *N. Y. Observer.*

ON HEARING THE WORD PREACHED.

The truths of the Bible are not matters of speculation, or things of indifference; but, when cordially received, produce a striking change, and a powerful effect.—The Apostle speaks of this when he expresses his gratitude to God for the change wrought among the Romans.—“God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you;” or, as it might be rendered, *the model of doctrine into which ye were delivered.* Just as that which is melted and poured into a mould, takes the form and disposition of the mould, so that the dispositions, tempers, and life of the Christian are moulded and fashioned by divine truth—his *conversation* is such as *becometh* the Gospel.

St. James uses another figure, containing something of a similar sentiment, when he calls the Scriptures: *the ingrafted word, which is able to save your soul.* This figure is very expressive. The shoot or slip, that is ingrafted, is not of proper growth of the tree, but is taken from another tree. A good shoot is put on a bad stock, and so changes the course of the juice to the strengthening a new plant, sweetening the sap, which it receives from the stock, and making it a means of producing and bringing forth good fruit. Thus the word of Christ ingrafted on our bad nature, becomes a shoot from which the fruits of righteousness are produced. It is a vital principle productive of spiritual life. Just as the graft inserted in the stock becomes a means of bearing quite a new fruit on the stock on which it is grafted, so the word of God, when received into the heart of the believer, produces there the tempers and dispositions which are inculcated in that word, and form its true character. Your natural vigour and energy, your judgment and affection, all thus receive a right and fruitful direction. The word is sometimes called *a seed*, (1 Pet. i, 23,) but the idea of a graft seems to convey an intimation of farther benefit. It is said that the seed of fruit-trees when sown, will often degenerate, and produce such fruit as is not worth cultivating: but when grafts are taken from good trees, they will not deteriorate, or fall away; the leaves, the wood, the flowers, and the fruit, are perfectly the same with those of the tree from which the graft is taken.—O that it might please God, Christian reader, that his divine truth may be so grafted in us, that there may be a constant union between us and the words, and all the fruit peculiar to that word may appear in our life.

But it is, alas! too often found that the truths of God do not produce a practical obedience, and that men hear without being the better for what they hear. This subject calls for more full notice. St. James speaks of

it at some length, and sums up his remarks in the direction—"Be ye doers of the word, and not hearers only, deceiving your own selves." Jas. i. 22.

It is very important to hear ; it is the first step towards salvation ; and those who altogether disregard the word, are in the broad road *that leads to destruction*. But men may sit and hear the word frequently, and not object to it, and yet never be influenced by that word to change their life. They do not hear it for that purpose, but from various inferior motives, and thus hear without practical benefit. They come as HEARERS ONLY.

It may be well to enlarge on this topic. Thus, some come from CUSTOM ; they have been brought up in this good habit ; their friends look for their attendance ; their parents perhaps expect it from them if young, or their master or mistress require it of them if servants ; they would feel uneasy even, if they did not come ; but still they may so come that nothing is farther from their mind, than the intention of hearing to have their conduct guided, or that they are really interested in what the minister says. In such a case, attendance is like a mere mechanical act of the body, something that habit and custom have made easy, and even necessary ; but, through the deadness and worldliness of their minds, it is unprofitable to any spiritual good.

Others, who are hearers only, come to listen hoping TO HEAR SOMETHING NEW and extraordinary. They are desirous of entertainment, and of having something new to talk about. They want an intellectual treat, and desire not, as the chief thing, edification and spiritual good. Ezekiel gives a very striking picture of such—(Ezek. xxxiii. 30.) "The children of thy people are still talking of thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, come, I pray you, and hear what is the word that cometh forth from the Lord." They went, but did not obey.

Others, who are hearers only, MISTAKE THE MEANS FOR THE END. If they were to be asked what it is to be religious, they would probably say—to hear sermons, attend prayers, receive the sacrament, and the like. No ; a man may do all these things, and have no real religion at all. They are but means of promoting religion. Real religion is, to have a constant regard to the favour of God, our reconciled father in Jesus Christ ; and for his sake to abound in disinterested and self-denying acts of love, to those most needing our care ; and to watch against, and keep ourselves from the temptations and corruptions of a world lying in wickedness. "Pure religion, and undefiled before God and the Father, is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. There are those who hear, perhaps, above a hundred sermons every year, and are in church devout and religious ; but when they leave the place where they worship, they seem to leave all their religion, and are, worldly, proud and passionate. These are hearers only. It has been remarked, "the profession of most men, is a mere non-renunciation of the Gospel in words, while in their hearts and lives they deny the power of it every day."

Others hear FOR THE MIND, and not for the heart and life ; they speculate, they debate, they reason, they object, they approve, they judge—

but this is all. Mere knowledge of particular points of revealed truth, in an unsanctified heart, puffs a man up with pride, and keeps him at a distance from Christ and his salvation.— It often happens that such “cannot endure the truth, but after their own lusts, heap to themselves teachers, having itching ears, and turn away their ears from the truth, and are turned into fables.” Tim. iv. 3, 4. On the contrary, there are those who hear merely for THE MOVING OF THE AFFECTIONS. Do not rest in mere emotions, in pleasurable feelings, instead of being carried on to real regeneration, and devotion of the whole life to God.

Mr. Gisborne, in his sermon on this subject, (volume 2 of his sermons) has described two other characters in so lively a way, that I subjoin his remarks upon them in his own words. “Many persons attend public worship merely from a REGARD TO CHARACTER. They see the neighborhood flocking to church ; therefore they go thither. They perceive that orderly and respectable persons make a point of regular attendance, and they are not unwilling to embrace the same method of being esteemed orderly and respectable. A man of this description has satisfied his wishes by shewing himself in the church. When he listens to the sermon, it is without earnestness, and with many a secret wish that it were at an end. He relapses into some worldly train of thought, until he is aroused from a vacant reverie, or from meditation on his business, or his pleasures, by hearing the joyful sound of the congregation rising to depart.”

“Others SIT IN JUDGMENT upon a sermon. Swollen with spiritual pride, and deeming themselves complete master of the most difficult points of doctrine, they scrutinize every sentence, which drops from the lips of the preacher ; put each of his words to the rack ; examine the soundness of his orthodoxy with inquisitorial suspicion ; and if they are able to fasten on an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood, in a sense somewhat at variance with their peculiar prepossessions, deny their instructor to be evangelical, pronounce him blind, and congratulate themselves on their own scriptural attainments, and keen eyed sagacity. Eager to censure and impatient to decide ; the fruit which they reap from the return of the Sabbath, is to be flattered in corruption and confirmed in ignorance.”

The persons we have considered are, in the expressive language of St. James, *hearers only*. They are told of the wonderful love of God in Christ Jesus, but it never reaches, and warms, and renews the heart. They are exhorted to believe in Christ, but they never go beyond a mere notion of faith or a dead unprofitable assent to truth. They are required to repent of their sins, but they never grieve for them, and never forsake them. They are plainly told, *without holiness no man shall see the Lord*, and yet they seek no holiness. They are informed of their insufficiency, but they pray not for the Holy Ghost. They are urged to strive to enter in at the straight gate, but after all they go in the broad road, they partake of the spirit of the world, and are never under the practical, holy and humbling influence of divine truth. O Christian reader, may divine grace teach us to remember, that it is not enough to say to Christ, *Thou hast taught in our streets*, (Luke xiii. 26.) and *have we not pro-*

phesied in thy name? (Matt. vii. 22.) If men still remain unaffected and unchanged by the truth, if they still be *workers of iniquity*, they will perish in their iniquity.

BICKERSTETH.
Religious Herald.

CHOCTAWS.

OPINIONS AND FEELINGS OF THE CHOCTAWS IN REGARD TO A REMOVAL.

IT will be recollected that the number of this work for December last, [pp. 377—383] contained a statement of the proceedings of a Choctaw general council, held in September, relative to a removal west of the Mississippi. At that council, Col. Ward, the agent of the United States' government for that nation, presented a letter from the Secretary of War recommending a removal, and stating that the President had not the power, in case the Choctaws should remain in their present country, to prevent the state of Mississippi from extending its laws over them. Col. Folsom, the oldest of the three principal chiefs of the Choctaw nation, made a verbal reply at the time, [p. 378 of last vol.] and promised a reply in writing, as soon as a full council of the chiefs and people could be held. This latter reply was written by Col. F. and an exact copy of it is inserted here. The few verbal inaccuracies will excite no surprise, when it is known that all the advantages for education, which the writer of it ever enjoyed, was an attendance at school during six months.

Letter from Col. Folsom to Col. Ward.

Choctaw Yokne, Nov. 7th, 1829.

To Col. William Ward.

Friend and Brother :—On the 18th day of September last you delivered unto us, while we were assembled in council, a talk from the Secretary of War. The Choctaw people in answer to that communication, express their own views in a few words.

We are sorry to hear that the Secretary of War has the impression, that the white men who reside among us, pervert our minds, so that we are unwilling to remove towards the land of the west. And we are sorry to hear that the President of the United States, has heard reports about us, which are false, but which he presumes to be true. It is never so that reports are always true. We will mention what we consider to be the truth. None of the white men who are with us have the direction of us. We are simply a nation of red men. Therefore, were it our wish to remove towards the land of the west, there is not a white man among us, who could prevent us by his vicious counsels. We know of no white man residing in our nation, who has attempted to pervert our minds, or lead us to reject the propositions of the general government. It is our established usage, when we sit in council, to transact our national business ourselves, although we are an ignorant people.

The Secretary of War says, "How can the Indians expect to remain where they are, surrounded by white people. And should the state of Mississippi extend her laws over them, we know of no way in which we can prevent it." And we say, how can there be any question or any doubt on the subject? It is our own country. It was the land of our forefathers, and as their children we call it ours, and we reside on it. And whenever the great white men have come to us, and held treaties with us, they have ever said, "The country is yours." The treaties are written for us by the white men themselves, and we have, as a nation, our own laws, and are governed by them. And now, although white men have surrounded us, and settled on every side of us, here alone can we reside. For it was the land of our fathers, and it is now ours, as their children. And has not the American government always sustained and protected us, agreeable to the solemn treaties with this nation? And should the people of Mississippi wish to extend their laws over us and distress us, such measures would be attended with misery and destruction to us. Will not the great American people, who are men of truth, and love justice, still love us Choctaw red men? Surely we think they will love us. And although there are new thoughts about red people, and new language held out to them, we cannot think that the American government will turn away from us and not even look on us.

We have no expectation, that, if we should remove to the west of the Mississippi, any treaties would be made with us, that could secure greater benefits to us and our children, than those which are already made. The red people are of the opinion, that, in a few years the Americans will also wish to possess the land west of the Mississippi. Should we remove, we should again soon be removed by white men. We have no wish to sell our country and remove to one that is not fertile and good, wherever it is situated. It is not our wish that a great man, although our friend, should visit us to counsel with us, about selling our beloved country, and removing to another far off. We desire no such visit.

As the agent of the United States' government, you speak to us and tell us of another country west of the great river Mississippi, that is good, and where we and our children may have a long and quiet home, and enjoy many blessings. In all this you would act as a faithful officer under your superior. But here is our home, our dwelling places, our fields, and our schools, and our friends; and under us are the dust and the bones of our forefathers. This land is dearer to us than any other. Why talk to us about removing? We always hear such counsel with deep grief in our hearts.

During your residence in our nation as United States agent, you have seen what improvement we have made in those things which are for our good and the good of our children. And here it is, in this very land, that we wish to reside, and make greater improvements, till we become a happy people. Our hearts cleave to our own country. We have no wish to sell this our beloved country.

You will please accept my best wishes for your health and happiness, and for the peace and prosperity of the United States.

In behalf of the Choctaw people, I have the honor to be, sir, very respectfully your obedient servant,
 DAVID FOLSOM,
Chief of the N. E. District of the Choctaw Nation.

Letter from Col. Folsom to a gentlemen of Mississippi.

The gentleman to whom the following letter was addressed, at an interview with the president of the United States last fall, being about to pass through the Choctaw country, offered to be the bearer of communications to that nation. He accordingly received documents, in which the president told the Choctaws that they could not live in the near vicinity of the whites, strongly recommended to them a removal west of the Mississippi, assured them that there they should have a country which should be their own, and secured to them while "the grass should grow or the waters run." It was also stated that the president did not talk to them with a "forked tongue," but told them honestly that they must remove or become subject to the laws of Mississippi.

The gentleman to whom these documents were given, inclosed them in a letter of his own, and forwarded them to Col. Folsom; and offered to visit the Choctaws himself, and aid the chiefs in obtaining the consent of the people to a removal. The reply of Col. Folsom will show the feelings of his nation on these subjects.

To—————

Choctaw Nation, Dec. 14th, 1829.

Dear Sir,—Your letter of the 24th ult. was received on the second instant, while we were in council. Col. Garland, from the south district, and other leading men were present. The inclosed, the president's talk, was interpreted by me before the council.

You know, as a people, the Choctaws do not wish to move, to better their condition. You know the rapid improvement Choctaws have made, for these last few years, in the arts of industry, and in civilized habits. And in every condition as a nation, their improvement cannot be disputed by yourself and other unprejudiced and candid minds. And greater part of our people have become to be herdsmen and farmers. This you know yourself. They raise corn, potatoes, pumpkins, beans, peas, and other kind of vegetables; and cotton for their own use and consumption. And they spin and weave, &c. They raise every kind of stock, such as horses, cattle, hogs, and poultry. This you know. And to say greater part of our people hunt—this is not the case. I will admit some of them still hunt. But at the same time they have plenty at home for their provision. And as to depending on hunting entirely for subsistence—this is not the case. You see the ignorant part of our people go among the whites at the cotton-picking time. There the whites like to have them.* Well, some of *them* even they do well, and bring off their earnings. But again, many of that class of people, they get drunk among the whites by the cotton farmer, and kill one another. But here you will not look at the example of the vicious and ignorant part of our people for a sample of my nation. We can truly say as to soberness, we have it among us. This you know yourself.

* Col. Leflore's district have passed a law against the people of that district going among the whites, and it has had a happy effect and much good has been done to the people.—ED.

Our great father Jackson tells you to tell us "he never speaks with forked tongue." This is all good. This is all what we Indians want. We want all the former treaty and engagement and those solemn treaties and talk should not get forked. If it did get forked here, where we have inherited this land from Jehovah, if it be the case, if we were to go to the west, when we get there, the talk can be forked again into its branches, and the water of its living truth, may fail and dry away, and poor Choctaws perish.

You say "if it is my wish, you would aid us in preparing the minds of the Indians for a removal."

I do hereby inform you, I have no wish to have my people to remove to the west. I am entirely averse to it. I have no wish to bring calamity and destruction, nor will be an accessory to the downfall and deplorable destruction of my dear people. For if the Choctaw people remove at all, it will be against their will, interest, and happiness; and every thing dear to them will close from them. Never can be said, nor realized, that Choctaws be benefitted by their removal. But loss and sorrow forever to the Choctaw people; and great gain and much joy to the white, by our calamity.

I want you, when you come, to bring the treaties with you and explain, more particularly the treaty of Doak's Stand, Oct. 1820, and the treaty of Washington, Jan. 1825.*

I am your friend and brother,

DAVID FOLSOM.

* The two last treaties made between the Choctaws and the United States. Some of the more important provisions of these treaties were inserted and remarked upon at p. 380, in the number of this work for December last.—ED.

Missionary Herald.

REVIEW.

The Evidences of Christianity, stated in a popular and practical manner, in a Course of lectures on the Authenticity, Credibility, Divine Authority and Inspiration of the New Testament. Delivered in the Parish Church of St. Mary, Islington. By Daniel Wilson, A. M. Vicar. Published by Crocker & Brewster, 47, Washington Street, Boston. J. Leavitt, 182 Broadway, New York. 1829. Pp. 348, 8vo.

The author of these lectures is one of the most popular and evangelical preachers, belonging to the establishment, in the vicinity of London. Some years ago Mr. Wilson's field of labour was in the central parts of the city of London; but he now has charge of one of the largest parishes in the suburbs: perhaps no other in the kingdom contains a greater number of souls. We are informed, in the author's preface, that at a late vis-

itation of the bishop of London, about seven hundred young persons were presented in this parish for confirmation ; and that these lectures were prepared for the instruction of those young persons, with relation to that transaction. We have heard much of the want of room for the worshippers in some of the populous parishes in and about London, and in other parts of the kingdom ; but nothing that we have seen has given us so impressive a conviction of the real state of the case, as the simple fact, related by the author, that the church in which he ordinarily officiates is not sufficient to accommodate more than one twelfth part of the people in the parish ; and that the whole number of souls within its limits is not less than thirty thousand. We are pleased to learn, however, that several new churches are now building for the accommodation of the people.

In these lectures, thirteen in number, the author does not profess to bring forward any new arguments in defence of divine revelation ; this, indeed, would be next to impossible, after the subject has been discussed in almost every variety of form by men of the acutest intellect and most profound learning. It is natural to inquire, then, why multiply books on a subject which is already exhausted ? To which it may be replied, that, in many cases, the arguments of a man known and esteemed will be read in a particular district, when other writings would not be so likely to be perused, or if perused, would not have the same weight as those coming from the pen of one in whom the people have confidence. This is a sufficient reason why any judicious man, capable of preparing discourses fit for publication, should consent to write for the benefit of those over whose minds he has acquired an influence ; and this consideration will have double weight, if, as in the present case, the discourses have been heard with approbation and profit by a large number of people. Besides, every man who is possessed of an inquisitive and independent mind has a method of treating subjects, however familiar they may be, peculiar to himself ; and almost every able writer on the evidences of christianity exhibits some part of the argument in a stronger light than any one who preceded him : and as writers have their peculiar style of thinking and reasoning, so there are classes of readers which will be suited by each writer. It often happens that an argument handled in one method produces no conviction, while the same, exhibited in another form and dress, gives full satisfaction. But the impartial reader of the lectures now under consideration will need no apology for their publication. If we mistake not, the mere perusal will convince all unprejudiced men, that the excellent author has performed a service to the cause of religion by the publication of this volume, which demands the gratitude of all the lovers of genuine christianity. It is our deliberate opinion, that the historical evidence of the authenticity of the books of the New Testament is here presented in a manner better adapted to convey instruction, and produce conviction in the minds of young persons, and other sensible people not liberally educated, than any thing which we have ever read. The great excellence of the style of Mr. Wilson is, that it is every where transparent ; and the points of light are kept so distinct, that they can be easily contemplated by any attentive mind without confusion.

The first lecture is merely introductory, in which the duty of being a-

ble to give a reason for the hope which is in us, with meekness and fear, is stated; the importance of the subject is insisted on; and the propriety of commencing the investigation of the subject with prayer, is shown to be reasonable and proper even in a deist.

In the second lecture, the temper of mind in which the subject should be studied is clearly exhibited. The necessity of a meek and docile disposition is urged; also, the importance of seriousness and prayer, accompanied with a disposition to obey the will of God. The entire want of such a temper in unbelievers of every class, the literary, scientific, uninformed; the negligent, the low and profane, is evinced equally by all. How vain it is to expect to persuade those of the truth whose understandings are under the governing influence of earthly passions, is strongly set forth. This lecture closes with an address to unbelievers, to the young, and to believers.

The third lecture shows the necessity of a divine revelation, from the state of man in all ages. There is nothing remarkable here but the luminous perspicuity for which this writer is so much distinguished.

The fourth lecture treats of the authenticity of the New Testament; or rather paves the way for the consideration of the subject, by stating facts and establishing principles respecting the authenticity of books in general: and shows that the burden of proof in such cases lies upon them who call in question the authenticity of a book. But in regard to the christian scriptures, every circumstance which could lead to the least suspicion of forgery is absent. God has made ample provision for proving the authenticity of the books which contain his own word.

The fifth lecture contains an exhibition of the direct testimony in favor of the authenticity of the books of the New Testament; and is, in our opinion, the most important part of the work. We have been so well satisfied with the author's method of treating this fundamental point in the evidence, that if we had room, we should be tempted to transfer a large portion of this lecture to our pages; but it occurs to us that there is an American edition of the work, which can now be had in any of our cities; and every one who feels an interest in the subject ought to read the whole volume.

The sixth lecture treats of the credibility of the gospel history, which is also an able discourse.

The seventh treats of miracles; their true nature, the certainty of the facts, the character of the witnesses, &c.

The eighth and ninth lectures exhibit the evidence of prophecy.

The tenth, the argument derived from the rapid and extensive propagation of the gospel.

The eleventh, the beneficial effects of christianity.

The twelfth treats of the inspiration of the scriptures.

The thirteenth continues the same subject, and concludes with a review of the whole argument.

On the subject of inspiration, upon which so many writers on the evidences of christianity have stumbled, Mr. Wilson maintains a sound and wholesome doctrine; teaching that the sacred writers, in all cases, possessed such a degree of inspiration as was necessary to render them infal-

lible in what they wrote. Less would have been insufficient to render the scriptures a safe foundation for our faith, in all that they inculcate; for what if their slips and errors should only affect matters of small importance, who shall tell us what those things are which belong to this class? But how easy was it for that Spirit which guided them in great matters to superintend their pens also in things of apparently small moment? For it is in revelation as in creation, some things appear unimportant which have very important relations and connexions. And if the scriptures of the Old Testament were given by inspiration, as is expressly and repeatedly taught in the New, why should the opinion be entertained, that the latest inspirations of the Holy Spirit were less perfect; although we know, that under the new dispensation, his effusions were much more abundant than under the old? This is a point on which, if we begin to yield, there is no place afterward where we can obtain firm footing. The idea of a partial or imperfect inspiration is in itself so unreasonable, that he who adopts this opinion will for consistency soon reject the inspiration of the writers altogether. A controversy is sometimes raised respecting the words of scripture, whether they were all suggested by the Holy Ghost; and if so, how it is that we find every man writing in his own peculiar style? Concerning this, we would merely observe, that if the plenary inspiration of the writers be granted, it involves such a superintendence of the Spirit over the language, as to prevent the use of unsuitable words and phrases; and as more than this was unnecessary, so the complete accomplishment of this object is consistent with each writer's retaining his own style and peculiar manner.

Bib. Repertory.

POETRY.

THE VOICE OF PRAYER.

MISSIONARY STANZAS.

There came a strange voice o'er the wave,
A sweet and solemn sound,
Soft, gentle, musical, and free,
The echoes bore it round;
'Twas whisper'd where the myrtle bowers
Blossom in sunny air,
From the shadow of the banyan grove
It came—the voice of prayer.

Where Afric's palm trees proudly tow'r
To catch the western breeze,
Where the white tropic bird sweeps o'er,
Across the crested seas;
And where o'er northern skies flash out
The ruddy meteors' glare,
'Mid the darkness of the dreary night
Arose the voice of prayer.

Where o'er Columbia's desert marsh
Her wilds and mountains drear,

Coursing the bear, the wolf, the seal,
The savage lifts his spear;
Now there is duty to be done,
Ere he the chase may dare,
To bow the knee, to lift the heart,
To raise the voice in prayer.

In the lone islands of the sea,
Where yet remain unknown
The arts that cheer and soften life,
And science's high tone;
Nor sacred grove nor lofty dome
Rises triumphant there;
But simple voices, humble hearts,
Pour out their wants in prayer.

How learn'd the heart of savage man,
Whose thoughts and passions still
Were of the chase, the feast, the war,
To love Jehovah's will?
How learn'd the Indian his vain rites
And worship to forbear,

To make his idol grove the spot
Where Christians meet for prayer?

Blest be the sacred band of those
Who pass'd the wild seas o'er,
To sound the praises of their God
Upon the stranger's shore;
The messages of peace and love
To weary hearts to bear,
To bid the lone waste, and the hill,
Resound with holy prayer.

O! blest be they who link'd the earth
In such a holy band,
Unsever'd by the ocean's waste,
Or by wide-spreading land:
In diverse tongues from many isles,
Yet in communion rare,
Goes up to heaven, in concord sweet,
The solemn voice of prayer.

And we would join with them in heart,
In this most hallow'd toil,
When they go forth to plant the word,
Upon a foreign soil:
O! is it not a glorious deed
In such a work to share,
To tune, as chords of one sweet harp,
All human hearts in prayer.

B.

New Baptist Miscellany.

[SELECTED.]

THE SABBATH MORNING.

How calm comes on this Holy day,
Morning unfolds the eastern sky,
And upward takes her lofty way
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast,
The morning flings her rosy ray,
And blushing from her dreamless rest
Unveils her to the gaze of day:
So still the scene, each wakeful sound,
Seems hallow'd music breathing round.

The night winds to their mountain caves,
The morning mists to Heaven's blue
steep.

And, to their ocean depths, the waves
Are gone, their holy rest to keep.
'Tis tranquil all—around—above—
The forest far which bound the scene,

Are peaceful as their Maker's love,
Like hills of everlasting green;
And clouds like earthly barriers stand,
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by;
This holy morning, Lord, is thine!
Let silence sanctify thy praise—
Let Heaven and earth in love combine,
And morning stars their music raise!
For 'tis the day—joy—joy—ye dead—
When death and hell were captive led!

THE SABBATH EVENING.

List! there is music in the air:
It is the Sabbath evening bell
Chiming the vesper hour of prayer,
O'er mountain top and lowland dell.
And infancy and age are seen
Slow winding o'er the church-yard green.

It is the eve of rest:—the light
Still lingers on the moss-grown tower,
While to the drowsy ear of night
Slowly it marks the evening hour.
'Tis hushed, and all is silent there,
Save the low, fervent voice of prayer.

And heads are bowed, as the low hymn
Steals through that grey and time-worn
pile,
And the altar lights burn faint and dim,
In the long and moss-grown aisle;
And the distant foot-fall echoes loud,
Above that hushed and kneeling crowd.

The bright new moon hath set; the light
Is fading on the far blue hills;
And on the passing breeze of night,
The music of their thousand rills
Comes echoing thro' the twilight grey,
With the lone watch dog's distant bay.

The crowd hath passed away; the prayer
And low-breathed evening hymn are gone;
The cold mist only lingers there,
O'er the dark moss and mouldering stone,
And stars shine brightly o'er the glen,
Where rest the quiet homes of men.

RELIGIOUS INTELLIGENCE.

TEMPERANCE IN NEW-YORK.

Extracts from the Report of the City Temperance Society.

In regard to the progress of the reformation, we offer first the united testimony of all the mechanics who have replied to our inquiries, that the consumption of liquor is greatly diminished among them. Formerly it was a great practice for Masters to furnish liquor daily to all in the shop. Now there are few that do it. Formerly "Blue Monday" was disgracefully prevalent, when the unfitness of workmen for business betrayed at once the laxity of their habits, and the intimate connexion of sobriety with the keeping of the Sabbath day. Formerly liquors were brought into almost every shop, as freely as water. Now there are a vast many where it comes not at all, unless by stealth, and he who is detected in the act is dismissed as promptly as if he had stolen. The wretched system of treats and forfeits, by which the temperate were rendered the slaves of the drunken, is also going into disuse.

It is matter of common observation, that the social customs in this city in regard to drinking have greatly changed since the formation of this Society in March 1829. It is believed to be a very unusual thing now, for our respectable families to offer a friend ardent spirits, unless they are so well acquainted with the habits of the individual as to be sure he is a drinking person.—There is not probably a more signal instance of victory over long established and almost superstitious custom, than in the nearly universal substitute of mild drinks for spirit, in the New Year's entertainment of our citizens. Our public hotels and boarding houses also find the consumption of brandy at table reduced almost to nothing. In many it is entirely dispensed with. And in others it is retained only in compliment to an individual boarder or two, whose attachment to the bottle is so fixed that they are determined nothing but death shall wean them.

In no class of citizens has the progress of the temperance reform been more marked, or more benign in its effects, than among seamen. About a year ago, a ship was fitted out here for Canton in China, without any supply of spirituous liquors except in the medicine chest. It is supposed to be the first experiment that was made for so long a voyage, and as the ship has returned we know the result. This is said by the captain to be most happy in promoting the industry, peaceableness, good humour and happiness of the whole ship's company. They found that in a time of difficulty and hardship, when obliged to be continually on the alert, night and day for four or five days together, a bowl of coffee was a far more effectual restorative than spirits could have been, while it allowed no possibility of danger, and disturbed not the temper as its effects were going off.

The committee have information that a Temperance Society has been formed in the Garrison at Governor's Island, embracing nearly the whole body of troops on the post.***

FROM A RETAILER.

"As far as my observation has been extended, the sales of ardent spirits have been

materially diminished within the last twelve months. The cause of this decrease is chiefly to be attributed to the exertions of Temperance Associations, in directing public attention to the perversion of property in the purchase of this worse than useless element, and the fatal consequences to which it leads. The sales most affected are those to temperate drinkers.

"The vending of liquors has a tendency to lessen the sales of other articles in proportion as it destroys the energies or diminishes the effective means of the consumer. If the trade in spirits were entirely abandoned, the business in other articles would be greatly increased, and the profits less liable to be counterbalanced by losses, which I believe may be generally traced to ardent spirits as the immediate or remote cause. I am determined to discontinue the sale of spirits from and after the first of May next."

FROM A MERCHANT.

DEAR SIR,—Without undertaking to answer the specific questions proposed in your letter as Secretary of the City Temperance Society, I will relate some facts that have come under my own observation. I have been engaged in trade and commerce in this City upwards of twenty-two years, and occupied the store I am now in during the whole time. Not an individual originally near me, is now to be found, save three flour merchants. In casting my eyes around the neighborhood, and looking back to the period above mentioned, I ask, where are they now? On my left were a father and his two sons, grocers, in prosperous business.—The sons went down to the grave several years since in poverty, confirmed drunkards. On my right was a firm of long and respectable standing, engaged in foreign commerce, the junior partner of which some years since died, confirmed in this habit. Five or six doors above, was one holding a highly responsible situation under our State Government; at first he was seen to stop and take a little gin and water; soon he was seen staggering in the street; presently was laid in the grave, a victim to intemperance. On the corner immediately opposite my store, was a grocer, doing a moderate business. Being addicted to drink, in a state of intoxication, he went into the upper loft of his store at noon day, put fire to an open keg having powder in it, blew off the roof of his store, and himself into eternity. One door beyond this corner, was a father, an officer in one of our churches, a grocer, and his two sons: both sons have long since been numbered with the dead, through the effects of drink—a son-in-law of the above father, pursuing the same business, following the practice of the sons, has come to the same end,—a young man, clerk, and successor in the same store, has also gone down to the grave from the same cause. On the other side of the slip, a wealthy grocer died, leaving a family of several young men, three of whom, together with a sister and her husband, have since died in poverty, confirmed drunkards. Next door to this, a junior partner of one of the most respectable grocers in this city, has long since followed the above from the same cause, leaving behind him two brothers, comparatively young in years, but old in this vice, now living on the charity of their friends. On looking down the street in front of my store, there were seen three of middle age, grocers; but a few years since in prosperous business, now numbered with the dead from the same cause. In the same square in which I now am, was an individual at the head of an extensive shipping house, owning several stores, renting from six to ten hundred dollars each a year—owning and occupying a house in Broadway, worth twenty thousand dollars, with a family of several sons and daughters living in affluence. From a moderate drinker he became a confirmed drunkard—his property is now all gone, his family scattered, and himself a vagabond about our streets. His next door neighbor, a partner in one of our most respectable shipping houses, has gone to his grave in early life from the same cause, not having had time to spend the large amount of his previous earnings. Near me was one in the prime of life, and of respectable and pious parentage, liberally educated, engaged extensively in foreign commerce, and a while one of our City Council. In the short space of three years, he was a bankrupt, a drunkard, and in his grave! But my heart sickens at the detail, which I could extend.

Most of those mentioned were men with whom I have had daily intercourse in the way of business, and but for this cause, might at this moment, in the ordinary course of Providence, have been useful members of society.

FROM A MASTER MECHANIC.

Sir,—In compliance with the request contained in your circular, I propose to
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state some of the facts connected with the subject of Temperance, which have fallen under my own observation during the twenty five years I have been engaged in my present business in this city, as apprentice, journeyman or master.

During this period, the number of shops has varied some, but the average is about thirty; and as nearly as I can recollect about that number of persons, during the same period of time from various causes, have discontinued the business. Of these, *nine* relinquished the business either because they had secured a competency, or had opportunity of engaging in other employments supposed to be more lucrative. One of the nine engaged in the business of distilling liquor; he soon became intemperate, lost his property, and died a sot. Three went to other places to carry on the same business; the remaining eighteen were ruined by intemperance.

Several of these last are now journeymen, unable in consequence of their intemperate habits, to obtain steady employment. They go from shop to shop, occasionally working for a few days during a press of business, and sometimes in shops of which formerly they were masters.

But a few weeks since I saw four of these men at work together in the same shop. They are superior workmen, and two of them, when masters, enjoyed great advantages. A few days after, having occasion to call again at the same shop, I found them all absent, and on inquiry found they had all been discharged on account of their intemperate habits. I can safely say I do not know an instance of a master in this business, being under the necessity of giving up the business from any other cause than intemperance.

During the above mentioned term of years, eighteen persons died while pursuing this business as masters. Of these, fourteen were intemperate, and at least six of them died of intemperance.

I cannot say with accuracy the number of journeymen who died during the same period of time, but one hundred is doubtless far within the truth, yet I know of but one who died a temperate man: and although I have inquired of several persons whose opportunities of knowing have been at least equal to my own, I have heard of but three who could at all be considered temperate at the time of their death.

During nearly the whole of these years, at least until quite recently, it was the custom in nearly all the shops for the masters to furnish ardent spirits to the men in their employ, twice per day, and in most shops, in addition to this, the men were permitted to bring in at their own expense almost without limitation. The apprentices were thus early initiated into this *mystery* of the trade, and very many of them made early and fatal proficiency. A large proportion of them became intemperate,—many of them during their apprenticeship. In four shops contiguous to each other, the following results took place: In the first, there were at different times within the above term of years, twelve apprentices. Of these, eight became intemperate; only two remained decidedly temperate. One, if not both of these, practices entire abstinence. In the second shop there were four apprentices; these all became intemperate. The master of this shop was himself intemperate, and was compelled to relinquish his business. In the third shop there were six apprentices; three of these became intemperate. Three continued temperate, are at present all masters, and all practice entire abstinence. In the fourth shop there were six apprentices; four of these became intemperate. One however, was reclaimed, being induced to adopt the principle of entire abstinence, which he still continues. A journeyman working in the same shop, who was beginning to manifest unequivocal symptoms of intemperance, was also induced to adopt the same safe, easy, and effectual remedy. He also, still continues totally to abstain. Another journeyman, in a different shop, having been prevailed upon to read some of the temperance publications, came to the conclusion that he could not afford to pay so much for that which did him no good, and immediately adopted the plan of total abstinence. Of late, as hinted above, a very considerable change has taken place, in the customs of the shops, as respects ardent spirits. There are few, if any of the masters, who now furnish it to the men in their employ,—and into a number of shops it is not suffered to be brought at all. Notwithstanding most of the men use it, resorting to the dram shop for it, the number of drinkers and the quantity drank by those who are in the practice, I am of opinion are both lessening. I will just mention a case of a journeyman at this business, one of the most capable and valuable, when sober, I have ever known, but who be-

came so intemperate as to be frequently found in the street at night by the watchmen, and conveyed to the watch house to prevent him from perishing in the street. This man was prevailed upon to take one of the *specifics* for drunkenness, and in consequence abstained for a year or more. During this time he wrought steadily in one shop, earned good wages, and conducted with so much propriety and kindness to his family, whom he had formerly grossly abused, as to draw from his wife the declaration that it was "like living in another world." But mark the end. This man, supposing he had clean escaped from this lust, tasted, was overcome, became intoxicated, and has gone back to his former state, and but a few hours since I saw him reeling through the streets, his face bruised, and his clothes bemired, a miserable and disgusting object.

I shall only add my firm conviction, that could the mechanics of our branch be induced to come into the measures and adopt the principles of your Society, the benefits which would result to them and their families would be inconceivably great.

N. Y. Mercury.

AMERICAN BIBLE SOCIETY.

The fourteenth anniversary of the American Bible Society was celebrated in this city, on Thursday, May 13th. The Society assembled in the Managers' Room, Society House, 115 Nassau-street, at 9 o'clock, A. M., and thence moved in procession to the Middle Dutch Church. The President took the chair precisely at 10 o'clock. The meeting was opened with reading the last chapter of Revelation; after which Col. Varrick, the President, delivered an address. Letters of apology for absence from the meeting, were read from the Ex-President Adams, Governor Morrell of New-Hampshire, Hon. J. C. Smith of Connecticut, Hon. Charles Marsh of Vermont, Robert Ralston, Esq. of Philadelphia, and Joseph Nourse, Esq. of the District of Columbia. The report of the committee appointed to audit the Treasurer's accounts, was read by John Adams, Esq., Treasurer. The Rev. John C. Brigham, Secretary for domestic correspondence, read an abstract of the fourteenth annual report. The following resolutions were adopted:

On motion of the Rev. Dr. Lansing, of Utica, seconded by W. T. Dwight, Esq., of Philadelphia,

Resolved, That the report of the managers be adopted and published under their direction.

On motion of the Rev. Dr. Philips, of New-York, seconded by the Rev. Professor Goodrich, of New-Haven,

Resolved, That whilst the Society offer their sincere thanks to God, for the smiles of his Providence, which they have experienced during the past year, in the prosecution of their labors for multiplying and distributing the Scriptures, they are constrained to urge upon the friends of the institution, the necessity of providing more effectually for the completion of the great object, undertaken at the last anniversary, of furnishing every destitute family in the United States with a copy of the Bible.

On motion of the Rev. Mr. Tyng, of Philadelphia, seconded by R. Wilkinson, Esq., of Poughkeepsie,

Resolved, That whilst the Society are zealously engaged in supplying

the wants of the inhabitants of their own country, they esteem it a distinguished honor and privilege, to be permitted to co-operate with kindred institutions in this and in other countries, in procuring the Holy Scriptures to be translated into every language, and distributed in every region, of the habitable globe.

On motion of the Rev. Mr. Cone, of New-York, seconded by the Rev. Dr. M'Auley, of Philadelphia,

Resolved, That the Society, being deeply impressed with the importance of the objects which they have in view, and the shortness of the time in which, in the ordinary course of Providence, they will be permitted to labor for their accomplishment, solemnly pledge themselves to make further efforts for carrying into effect the great ends of their association.

The gentlemen who moved and seconded the resolutions accompanied them with eloquent addresses. We have never been more gratified than with the performances on this occasion. Though the meeting was protracted to a late hour, the interest of the audience was sustained to the last, and was at times intense. A very encouraging statement was given by the Rev. Dr. M'Auley, of the progress which has already been made in carrying into effect the noble purpose of the Society to supply every destitute family in our country with a Bible; and the strongest confidence imparted, that with the blessing of God on the further efforts of the Society, this purpose would be fully accomplished before the next anniversary.—*N. Y. Observer*.

Abstract of the Fourteenth Annual Report prepared for the Observer.

The report suitably notices the death of the Hon. Bushrod Washington, one of the Vice-Presidents, and of Col. Rutgers, one of the Managers of the Society from the beginning. Chief Justice Marshall has been chosen to fill the place of Judge Washington, and has accepted the appointment with expressions of great regard for the interests of the Society.

State of the Treasury.

The receipts for the past year have been \$170,067 viz: \$68,796 in payment of books sold; \$18,441 from legacies; \$43,159 to aid the general supply; \$14,966 from other sources except loans; loans \$20,800. If we deduct the receipts from loans, the income of the past year is \$149,267. The receipts from donations and legacies have been more than double that of the year preceding, and the income also from the sale of books has been considerable, but notwithstanding this augmented income, such have been the expenditures of the year that the Society is now in debt, as stated, for borrowed money to the amount of \$20,800. This debt has been incurred on account of the peculiar circumstances in which the Board have been placed the past year. The resolution of the last anniversary, to attempt the supply of the whole country with the Bible in the course of two years, made it necessary that a large stock of books should be at once prepared. Money was, therefore, borrowed, presuming that outstanding debts would soon be paid, and liberal contributions made, and thus the debt of the Society be liquidated. Had the money due from auxiliaries been paid in, as fully as was anticipated, the Society, with

the donations received, would have been free from debt or nearly so. The Board hope that those societies still in debt for books, will take early measures to pay for the same. The money now due from this source is \$46,984.41, about one third of the entire capital of the Institution.

Among the donations is one of \$1,000 from the Philadelphia Bible Society, which is not auxiliary. This society has in the course of the last three years supplied all the destitute families of Pennsylvania with the Bible, and instead of being exhausted by its benevolent labors, is now led to aid the destitute in other portions of the Union.

Books printed and issued.

The number of Bibles and Testaments printed or purchased in the course of the year is 308,000, viz. English Bibles 229,500; English Testaments 74,750; Spanish Bibles 2,000; Gospel of Luke in Seneca 750; German Testaments purchased 1,000.

Plates for a new minion Bible for general circulation, and also for a new nonpareil Bible for Sunday Schools have recently been cast, so that books from them will soon be ready for circulation.

The books issued in the course of the year, amount to 238,583, being an increase of 38,461 over the issues of the preceding year, and making an aggregate since the formation of the Society of 1,084,980 copies. Of those issued the past year, 130,354 were entire Bibles, and 93,206 entire Testaments. Of the issues of the past year, 195,210 were on sale, and 43,373 gratuitously distributed. Of those gratuitously distributed, 23,790 were entire Bibles. Most of the gratuitous issues have been for the supply of the Western and the newly settled parts of the Southern States. No application for books has been refused during the year, where there was evidence that they were needed and would be faithfully distributed. As explorations have but recently been commenced in most of the destitute settlements, the applications for assistance have not been as numerous, by any means, as may be anticipated the coming year. A large stock of books has been prepared and now ready for distribution wherever they may be truly needed. Such too, are now the facilities for printing and binding, that almost any quantity which may be required, can be prepared during the coming year, in case means are *seasonably* provided.

State of supply in the different States.

In relation to the important resolution adopted at the last anniversary, the Board, though not without fear, have still strong hopes of seeing it carried into effect.

In the states of *New-Jersey*, *Pennsylvania* and *Maryland*, the work is already accomplished. In the six *New-England* States, and in the State of *New-York*, the supply is so far effected that a few months may, and probably will cause its completion. In *Virginia*, twelve agents are now in the service of the State Society, about eighteen counties have already been supplied, and strong expectations are entertained that the remainder will also be supplied before the next anniversary.

In the other states and in the territories, the work is less forward, but many extensive districts have been supplied, and almost every where

much preparatory labor has been performed, and the Board think that the work of supplying all the destitute families in the United States with the Bible within two years from May last, is still practicable, if the friends of the institution will all co-operate. With prompt and energetic effort on the part of all, the means can be raised, and the books can be printed and distributed. And the Board wish it to be distinctly understood that without great effort both on the part of the old States and the new, the work cannot be done. If many of those societies which have purchased books on credit, do not pay for them within a few months, the work cannot be done. If those societies which have pledged donations, do not in some good measure at least redeem their pledges, the work cannot be done. If those counties which are yet to be supplied, do not enter on the supply at once, the work cannot be done. The great danger as to the failure in this enterprise is from "the thief of time," procrastination. Conquer this enemy and the work is done—every family has its Bible by May, 1831.

Distribution of the Bible in Foreign Countries.

Owing partly to the unusual effort to supply our own population, and partly to adverse circumstances abroad, little, comparatively, has been done for foreign countries during the past year. The distracted state of almost every part of Spanish America, in connexion with the objection urged there against the Spanish Bible, on account of the exclusion of the Apocrypha, has prevented to a great extent the circulation of the Scriptures in that quarter; something, however, has been done.

Mexico.—At the instance of an American gentleman in the employment of the government of Chihuahua, one of the Mexican States, a vote was passed by the legislature, ordering that 300 copies of the Spanish Testament which had been sent to him for distribution, should be equally divided among the principal schools of the state, five copies to each school. This gentleman designs to undertake the formation of a Bible Society in Chihuahua, and states that he has some encouragement of success.

Colombia.—A small number of Spanish Bibles and Testaments have been sent to an American family residing in Carthage, which has solicited them for distribution.

Buenos Ayres.—The New Testament circulates to some extent at Buenos Ayres, but the excision of the Apocrypha from the Old Testament has limited the circulation of the whole Bible to a very few copies.

The Rev. William Torrey, an American resident at Buenos Ayres, has forwarded to this country an interesting and able treatise recently prepared in Spanish, on the propriety and duty of placing the Bible in the hands of the common people, and this treatise has been printed by one of our benevolent societies for the benefit of Spanish Americans. Convinced as the Board are, that the wide circulation of the Scriptures is indispensable to the enjoyment of free institutions, they feel an earnest desire that these sacred writings should be speedily furnished to these new republics.

Seneca Indians.—The Board having received satisfactory evidence that the Gospel of St. Luke had been faithfully translated into the language of the Seneca Indians, by the Rev. Mr. Harris, a missionary among that tribe, assisted by an intelligent native, printed at his request an edition

of 1,000 copies, which it is hoped will prove a spiritual treasure to the adult Indians, who cannot be expected to learn the English language.

Greece.—From the Rev. Jonas King and the Rev. Mr. Robertson, missionaries in Greece, who were authorised by the Board to purchase Modern Greek Testaments of the British and Foreign Bible Society, many interesting accounts have been received. Their letters exhibit a demand for the word of life in that afflicted country, which cannot but affect the heart of every friend of the Bible cause. These gentlemen, as well as the Rev. Messrs. Temple, Brewer and Anderson, are anxious that the Board should take early measures to prepare plates for the Modern Greek Testament. This, the Board are resolved to do, so soon as it can be ascertained which of the several existing versions they can with most propriety follow. The Rev. Dr. Milnor, our Foreign Secretary, has been requested to ascertain this, during his present visit to England, and as soon as satisfactory advices are received, the Board intend, without delay, to publish a large edition.

Burman Empire and Ceylon.—In the last report it was mentioned that an appropriation of 1,200 dollars had been made to the Board of Baptist Missions, for the purpose of publishing the Scriptures in the Burman language. This money has been remitted; with fervent prayers to God that he will open a wide and effectual door for the reception of his truth. A far greater sum might be advantageously sent into this field were it in the power of the Board to furnish it. In Ceylon also, funds are solicited by the missionaries to aid in printing the Scriptures in the Tamul tongue into which they have been translated.

Sandwich Islands.—More than 14,000 copies of the Gospel of Luke have been forwarded to the Sandwich islands during the past year. Other parts of the Holy Scriptures have been translated into the Hawaiian tongue, and other parts still are in a course of translation by the American missionaries resident at the islands. It is believed from authentic sources that among the population of those islands there are now not less than 50,000 readers, most of whom would receive and study the sacred oracles if put in their hands.

Canton and the Asiatic Islands.—To the American Seamen's Friend Society have been presented a quantity of Bibles in the English, Spanish and Dutch languages, for the purpose of distribution by the Rev. David Abeel, whom they have sent as a missionary to seamen at the port of Canton in China. This gentleman during his residence and intercourse with mariners at Canton, and in his contemplated visit to the Molucca islands, will doubtless find many opportunities for circulating the books entrusted to his care.

ORDINATION OF MR. ABRAHAMS, A MISSIONARY TO THE JEWS.—Agreeably to adjournment, the Presbytery of New-York convened on the evening of the 14th inst. at the Middle Dutch Church, Nassau-street, for the purpose of ordaining to the work of the Gospel ministry, Mr. Judah

Isaac Abrahams, who had been previously received under the care of the Presbytery and examined with a view to his ordination. Rev. S. H. Cox, D. D. presided and preached the sermon. The proceedings of the Presbytery with regard to the examination of the candidate having been read, and having given his assent to the confession of faith adopted by the Presbyterian church, he was set apart to the work of the ministry by prayer and the laying on of the hands of the Presbytery. In the absence of the brethren to whom had been assigned those parts, the Moderator made the ordaining prayer, and gave the charge to the candidate. The occasion was one of more than ordinary interest from the fact of Mr. Abrahams being by birth a Jew; but now, having first given himself to Christ, he is elevated to the Christian ministry for the purpose of preaching the Gospel to his "kindred according to the flesh, who are scattered abroad." Mr. A. goes out as a missionary to the Jews on the coasts of the Mediterranean, under the patronage of the American Society for ameliorating the condition of the Jews. A collection in aid of the mission, was taken up at the close of the exercises.—*N. Y. Observer.*

MISSIONARY SOCIETY.

[COMMUNICATED.]

It is with feelings of unfeigned pleasure that we notice the liberal exertions of the ladies of the Hagerstown congregation in behalf of the missionary cause of the German Reformed Church. The proceeds of a fair held by them this spring, has left in their hands 275 dollars. Their exertions are honorable to themselves and to their congregation; and we hope that their example will not be without its salutary influence. These ladies have at least shown that they are interested in the welfare of the church to which they have attached themselves and are willing to make use of any lawful method in their power to meet its exigencies and demands. A similar spirit and disposition pervading the members of the church would soon cause a perceptible alteration of its state and prospects. As yet there has been comparatively little done. The call for aid upon this subject has again and again been made to the churches, but unanswered. The present benevolent effort augurs a better state of things, and we hope that the example of the ladies of Hagerstown will awaken the attention of other sister churches to the same important subject, and that it will stimulate and urge them (in the way they should think most advisable) to go and do likewise.

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VOL. III.

COURSE OF SCRIPTURE READING.

WHAT course of scripture reading may be recommended as most calculated to promote spiritual improvement and practical knowledge?

Economy of time and labour is the great desideratum of the present day; for it is by means of this that we most speedily amass the treasures of commercial and intellectual wealth. The secret of economy is method. By generalization the labours of scientific men for centuries are possessed by us in the course of a year. It is only to select the best authors, and use them in a methodical way, and we make rapid advances in science, literature and art. Method is of the last importance in the study of the divine word; the authors are brought before us, and it is chiefly the order of their perusal that demands our care.

But limited, as is the course of reading, a considerable difficulty arises from the various situations, abilities, and dispositions of different individuals. To prescribe one plan for all is impossible; and a few hints only for investigators of the sacred records are here thrown out. The founts of inspiration

"Roll down their golden sands,"

and who shall say at which perennial stream the soul shall be most invigorated, or the greatest sum of incorruptible treasure be obtained? Each is impregnated with life, is enriched with glory, and sparkles with the beauty of celestial gems.

When a person is first aroused to inquiry after truth, intense anxiety to make the acquisition renders compendious information necessary; and the perusal of a gospel as John, and an epistle as that to the Romans, would be sufficient, and when this is done it will be best to read the New Testament throughout, taking alternately a gospel, and an epistle, examining the references to the Jewish scriptures, and ending with the first three and the last two chapters of the Revelation to John.

But when any one has passed from death unto life—has learnt the rudiments of the gospel of Christ, would learn the way of God more per-

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fectly, and wishes "to promote his spiritual improvement and practical knowledge," there is nothing more obvious than the method of every student of any other science: which is to take the history, the principles, and the application of that science into successive consideration. And though the scriptures differ from all human writings in their blending history, doctrine and practice together, yet the general topics of the sacred books are sufficiently distinct to be divided into these three classes. Even the prophetic writings and the books of Job, Psalms, the writings of Solomon, the Lamentations, and the Epistles (which for the sake of distinction rather than of appropriate appellation we shall call didactic books), are subject to this division; for as the greater part of the prophecies must now be viewed as history (the events therein predicted having become transactions past, facts to be viewed through the vista of ages gone by, instead of the avenue of futurity), so the whole of prophecy throws such a light on the character of man and the dealings of God with him as to make these books doctrinal and practical also; and the books which are here termed didactic, are many of them so closely connected with history as to require their being read under each of the three divisions, to reap full advantage from them.

The general course, then, would commence with history, reading the Old and New Testament morning and evening. In the Old Testament, taking from Genesis to Esther, in the progress comparing the two books of Chronicles and Kings, and then taking up the fulfilled parts of prophecy as if they were recorded events; in the New Testament the gospels comparing them so as to form a harmony; the Acts and the book of Revelation to the fourteenth chapter and the seventh verse. The New Testament history will hardly be finished before the Old, as it requires greater labor and study; and, even if it is completed first, it may be read again with considerable profit. Thus stored with sacred events, we shall come with surprising illumination to the study of the didactic books, taking the writings of the two dispensations alternately as before. Reading either doctrinally and practically at the same time, or twice over with a separate view. In these books almost every sentiment can be resolved into a fact, or a principle, and our duty is to understand the one, and exemplify the other. Having learnt their doctrinal character in relation to the Divine Being and ourselves, we can take them up more decidedly in their devotional strain. Besides these books, the orations and the song of Moses, the discourses and parables of our Lord, the addresses of the apostles, and John's letter to the seven churches, may be reperused with advantage under this head.

Thus instructed we may proceed a step further, and examine prophecy. The passages of unfulfilled prophecy are comparatively few. Some of the mightiest events have been accomplished, and the chief scope of prophecy was fulfilled when our Saviour uttered "it is finished;" and now the future is to be marked with but a few though deeply important events. It would be useful to form a complete scheme of this striking feature of revelation, and trace prophecy from the first prediction in Eden to the last description of the Paradise above; but, if circumstances will not

allow, the last chapter of the prophets,* with the conclusion of the Apocalypse, will be sufficient for and complete the course.

Again : it may be of great use to go through the Bible for the sole purpose of tracing the history of redemption. In this attempt President Edward's work would form an excellent manual. Afterwards the scriptures may be read in the order of time, when the Rev. George Townsend's arrangement will be advantageously pursued. This will bring many passages under a new light, and throw surprising beauty on them. It will also occasion an examination of scripture chronology, and thus greatly add to and fix our store of biblical knowledge.

After one or more of the courses before prescribed, it will be well to turn off the attention from the whole to examine the several parts. Having floated down this noble river, and beheld its majestic scenery, we may ascend again to tarry in some delightful nook, and examine its more minute and peculiar beauties. We may choose to study particular books, or, taking scripture characters from the patriarchs to the apostles, form a body of scripture biography. We may take up the Psalms or study the prophets ; we may seek to imbibe the spirit of inspired devotion, or gaze upon the wonderful but righteous dealings of God with man. If we have not done so in our general reading, we may now form a harmony of the gospels, and thus contemplate the interesting events of our Saviour's history in regular and luminous order ; and in another course make extracts from the history, and arrange our Lord's discourses, parables, and miracles separately.

After this, and even before, it will be well to form a scripture theology, by pursuing different subjects through the sacred book. This may be done either by following the marginal references of some good Bible, or else by using a general index or a biblical common-place book. Brown's and Scott's Bibles are justly celebrated for their marginal references. There are two or three good works in the nature of common-places. Mr. Bagster's Index to the Bible is a very excellent work, † and there is a little work called "Ears of Wheat," that suggests a very improving method. It may be useful to remark that, in studying the epistles, they should each be read through at once. The great Locke says he never fully understood them till he had adopted this plan. We thus gain a bold outline, see the object of the author, and discern the bearing of the particular parts. They are letters, and this is the way to gather the meaning of every correspondent. The whole should be gone through at a sitting ; for, under the influence of the general impression, we are more likely to gain the meaning of an insulated passage.

Some observation is necessary on the oft repeated words "student" and "study." They are introduced for the purpose of assuming that every reader of the word of God will do something more than merely read ; that he will indeed study. Not with the application of mental vigour alone,

* Amos ix, 9, to end. Hosea xiv. 4, to end. Micah vii. 8, to end. Daniel xii. Ezek. xxxvii. 16 to xlviii. Isaiah lx—lxii. Joel iii. Zeph. iii. 8. Obadiah 17—21, perhaps. Zechar. xii.—xiv. Malachi iii. 16, to end.

† Index to the Bible, Samuel Bagster, Stereotype edition, different sizes, price 1s. 6d. each. They are uniform with the Polyglotts, which is a great recommendation.

but in that frame of mind and with those devotional aids that are necessary to the right comprehension of the sacred word. Study he must, and ought, in every sense of the word, whether used by the philosopher or the divine.

These observations are confined to the consideration of "the course of scripture reading," and not to the "nature of the study of the sacred volume." But let every one in a measure disregard the foregoing remarks in earnestly seeking for direction and assistance, both in the course and mode of study for his peculiar need. So shall our "spiritual improvement" be rapid and solid; our "practical knowledge" extensive and correct; so shall the word of Christ dwell in us richly in all wisdom and spiritual understanding, and so shall we become wise unto salvation and thoroughly furnished unto all good works.

PHILOBIELIUS.

Religious Magazine.

INTEMPERANCE.

[The following address, which was delivered some time since in the Reformed church in a neighboring city by one of our clergymen, has been kindly furnished for publication. To prevent its occupying an undue space, we have omitted some passages.]

The subject of intemperance in the use of strong drink, has of late occupied much of the public attention. And well may it have arrested this notice: for it had become a national evil! But through the benevolent efforts of men, eminent for their piety and talents—men who love their country—who know the value of the human soul, and who feel deeply interested for the extension of the Redeemer's kingdom—the monster, Intemperance, is beginning to hide his deformed head; and we trust the evil which he produces is gradually diminishing.

It is not my present intention to lay before you historical, geographical, and statistical accounts of these labours of love; but simply to call your attention to the pernicious effects of this vice and to propose the remedy.

I would then call your attention to the pernicious effects of drunkenness. We are now about to speak of the habitual drunkard. Having looked at the disastrous consequences of this vice, no considerate person will undertake to advocate occasional indulgence; for as the man who is in the daily habit of taking strong drink is likely to become occasionally intoxicated, so the occasional drunkard is on the threshold of becoming an habitual one. But in any of these cases evil consequences must follow, in proportion to the abuse of alcoholic substances.

1. Drunkenness is exceedingly injurious to health and morals. I will not now dwell upon what the most able physicians declare to be facts, that ardent spirits have the most pernicious effects upon the nerves of the

stomach, as well as those of the brain ; while the heart, the blood and the lungs are common sufferers ; all having such a close connection and intimate communion with each other, that where one is injured the rest must sympathise. These investigations we will leave to medical men. But we know it to be true by daily observation, that the drunkard gradually debilitates his animal strength ; enervates the faculties of his mind, prepares his system for disease, and ultimately falls a victim to premature death. What do those red eyes, that bloated and florid face, those trembling hands mean ? Why do persons of this description betray absence of an otherwise good memory, incapacity for business, palpable mistakes in their ordinary transactions ? Whence so many sudden deaths during the sickly season, so much disease proving incurable, so many on beds of sickness while others retain their health ? These evils may arise from other causes ; but drunkenness will naturally produce these effects. But this is not all. While body and mind suffer, the morals are injured. The drunkard, incurring the pity or contempt of temperate and correct men, gradually loses his sense of shame ; and when his moral sense is blunted, he is prepared for any other description of vice. Hence there is but a step from the drinking house to the brothel, from the brothel to the gaming table, and from either of these places to the prison, penitentiary or gallows.

2. Again, let us contemplate drunkenness, as productive of a vast amount of domestic misery. The evils to which flesh is heir, in consequence of sin, are already sufficiently numerous and great : such as sickness, losses, poverty and want. These afflicting circumstances are often unavoidable. And when they are endured under a conviction, that we have not wantonly brought them upon ourselves, we at least are exempted from self-reproach, and may trust that God has some wise design in them, and will eventually overrule and bless them to our good. But the drunkard is the immediate author of his own misery, as well as of those connected with him by the most tender ties. Is it a son, he is blighting the fond prospects of an affectionate family, making himself a vagabond, and causing his parents to go down with sorrow to the grave. Is it a mother, she is the shame of her husband, the disgrace of his children, and the continual cause of confusion and disorder in her family. Is it a father, he is giving the most pernicious example, and rendering it likely that some one or more of his children will tread in his footsteps. He is gradually destroying his property ; or withholding those necessities and comforts from his family which he otherwise might procure ; he prevents them from obtaining that education, to which their standing in society would entitle them ; while, in consequence of their disappointed hopes, their unexpected privations, their acute sufferings, he breaks their spirits, aggravates their misery by his ill nature and violence, and by an accumulation of distressing circumstances, discourages any laudable enterprise and renders them broken hearted.

3. Drunkenness renders a man a useless and corrupting member of society. Of what use is the intemperate man to the neighborhood in which he lives, to the state in which he resides, or to the nation to which he belongs ? His sober acquaintances view him with pity and aversion,

fearing that his example may infect those over whose morals it is their duty to watch. Having wasted his property and ruined his reputation, no confidence is placed in him. And if even he should be trusted, he has lost, or is about losing his ability to transact the concerns that may be committed to his care. He is unqualified, either to occupy a political post, or to manage the business of ordinary life. Does he exercise his right of suffrage in voting at the polls, he is liable to become the tool of every designing demagogue, who may be inclined to ply him with strong drink. Does he enlist in the army, not having so far injured his constitution as to prevent this step, he only hastens his degradation and final destruction ; while he adds to the moral corruption that heretofore has too much prevailed among this portion of our population. But look at his example as a citizen. When entirely abandoned he may not be able to entice the moral part of the community ; but while he is setting out in the high way to intemperance he may gradually lead others with him, upon whom he has influence. And although after becoming a confirmed drunkard he may be avoided by many of his former light and inconsiderate acquaintances ; yet he has his associates and friends, who think and act as he does. With them he meets, with them he drinks, with them he carouses, with them he sympathises, and with them he quarrels and gives and receives sometimes injuries the most fatal ; requiring the interference of the civil authorities. With them too he often becomes an outlaw, and hence also frequently an inmate of the prison, a candidate for the penitentiary, and a subject for the halter.

4. Contemplate the drunkard as the bane of the church. There are many intemperate persons who have ruined themselves, or are in the high way to ruin, who never have connected themselves with the church. But there are also not a few, who, after having entered into church communion, become intemperate. If the church has unquestionable evidence of this vice, and she is disposed to do her duty, she certainly will apply her discipline, and suspend such members, until they show amendment of life. But how hapless their case is, examples afford too many sad proofs. Although they may occasionally, if not regularly, attend on public worship, yet their hearts are incapable of receiving any genuine and lasting impressions. There have been however others, who have attended regularly on the ordinances of religion, and have communed statedly at the Lord's table ; and yet were *secretly* intemperate. As to the nature of the crime, it is the same, whether a man gets drunk in a public house, or in his own dwelling ; whether in broad day light in the view of many, or at night, in his own room, known only to those, whose own credit requires them to keep it a profound secret. Such persons perhaps, during the day, attend regularly to their business, and so long as they observe their periods, succeed in their employments, and conceal their iniquity. They consequently sustain their influence in society. What shall the church do in such cases ? She may have some suspicion respecting their case ; but can she proceed against them without direct testimony ? In the mean time, these intemperate members, sustaining in other respects in the estimation of the public a moral character, are still in full communion with the church, encouraging their friends and acquaintances by their example and invita-

tion to the temperate use of ardent spirits, tempting them to become at length, if not open drunkards, yet secretly intemperate. And whether this has not a baneful influence on the spiritual prosperity of the church, I will leave those to judge, who are capable of forming a right estimate of things.

5. But further, the intemperate man disqualifies himself for entering into the kingdom of heaven. What are the qualifications that render a man capable of enjoying the privileges of that kingdom? They are, to sum up all in a few words, holiness of heart and life. Hence a man must become a subject of grace, before he can be viewed as a successful candidate for glory. For this purpose God has instituted the means of grace. But can these means ordinarily influence the mind of a drunkard? Alas facts are against him! Having stupified his mind, and blunted his reason, the exhibition of truth and the force of motives are lost upon him. The provision which God has made for the salvation of sinners through the son of his love may be laid before him in all its latitude and inviting aspect; yet he listens with indifference. "Every call of mercy finds him stupid and regardless. To every threatening his ears are deaf. To every promise his heart is insensible." We do not say however that the holy spirit may not effectually bring home to the heart of the drunkard the truth as it is in Jesus and the motives by which it is enforced; but such instances are very rare.

As the drunkard remains destitute of prevailing gracious influences, he must also be excluded from the kingdom of heaven. In the scriptures it is expressly declared the drunkard shall not enter into the kingdom of heaven. Nothing is more certain, if we may believe the word of God, than that a person entering into eternity in the character of a drunkard, will be excluded from the heavenly kingdom. And how awful must be the doom of such a man in the eternal world! What a fearful account must he give to the judge of the quick and the dead! How severe the penalty that awaits him! He not only has disqualified himself from the enjoyment of celestial happiness; but he has been the cause of ruining the souls of so many fellow immortals. His family will testify against him—his neighbors and fellow citizens will testify against him—the church will testify against him—his own conscience will testify against him: as the murderer of his body, the destroyer of his soul, and as the cause of incalculable mischief and misery in the various relations which he sustained while on earth, the dreadful consequences of which have now followed him even into the eternal world.

We have in some measure looked at the pernicious effects of this vice; let us now examine the remedy. The one which we shall offer is twofold. We propose,

1. Total abstinence from strong drink. Let it not be said that such a measure would be likely to prove fatal to a person, who has been addicted to habitual intemperance for any considerable period. We know that formerly, in consequence of this fear, a *gradual* breaking off from the use of ardent spirits was recommended; but this doctrine has been exploded as groundless by experience and facts. It is well known that in our prisons and penitentiaries strong drink is now prohibited. In the penitentiaries

ries notorious drunkards are often confined, and their forced abstinence from intoxicating liquors, so far from being injurious, proves very salutary, as the criminal by hard labour and a temperate life acquires more health and vigor than he formerly possessed. Ah! if their moral principles could as easily be changed, then would these places of confinement indeed be a blessing to society! But if total abstinence from strong drink in these places, instead of proving injurious, have a beneficial effect, the same may be the case with individuals who enjoy their liberty and are at their own disposal. And that this is a just inference can be proved by facts. A case of this description came under my own observation in this city. A mechanic, possessing naturally a robust constitution, informed me, that not long ago he was given to vile intemperance. While at work, he would mix the worst and strongest whiskey with hard cider; but instead of becoming stronger for work, he became weaker, and at length so debilitated, that in walking the streets, even when the fumes of liquor had evaporated, he could scarcely lift his feet over the curbstones. He at length resolved on total abstinence; but mistrusting himself he went before a magistrate and made oath that he would entirely abstain from ardent spirits. He kept his oath, and gradually his health and strength returned, and now is an entirely changed man both in appearance and conduct. We by no means approve of oaths in this matter, believing that a man by the grace of God, is capable of this moral effort; but still good resulted from this act.

But total abstinence should not only be practised by the habitually intemperate, but also by such as make a temperate use of strong drink. We know that in days that are past, men have daily used spirituous liquor, apparently without injury, having arrived to a good old age; but where one has this command over himself, a large proportion have not, so that gradually from temperate drinkers they become sots. And even, taking it for granted that some men may use a certain proportion without injuring their constitution, yet, seeing the abuse that is made of it, and the pernicious effects it produces, for example's sake, they should entirely abstain. They should not only not use it themselves, but also not offer it to their friends and acquaintances. It should not be used at all, unless it be as a medicine.

2. But we would propose as the other part of the remedy cordial co-operation with temperance societies. As we have already observed, intemperance had become a great and growing evil in our land—so much so that we bid fair to become a nation of drunkards. This a number of wise and good men saw and lamented; and at length came to the resolution to form temperance societies throughout the Union. Their efforts have been wonderfully blessed; as their historical, geographical, and statistical accounts will abundantly verify. Are not these laudable efforts? Do not such men deserve the name of christian patriots? And should they not receive the countenance and support of our citizens? Let it not be said that these societies have a tendency to destroy our liberty. This is a voluntary agreement, and may at any time be abandoned. And if pledging myself to renounce and discountenance vice and immorality be a renunciation of liberty, O it is a glorious bondage! It is like relinquishing

the liberty of serving the devil, to become the servant of Jesus Christ. There is a vast difference between liberty and licentiousness. If I am not at liberty to violate the civil law, shall I still be privileged to transgress the laws of God? If to sustain the social and civil compact I submit to personal inconveniences to promote the good of the commonwealth, may I not enter into moral associations to sustain the laws of God? If this be destroying our liberty, then we must not unite ourselves to the church of Christ: for the church requires some things which destroy our liberty to do evil, while she punishes some things which the laws of the land leave unnoticed. A temperance society has been formed in this city for the purpose of preventing the vice of intemperance, and promoting sobriety within the sphere of its operations. The citizens have been invited to join themselves to it. It is a voluntary act; and we invite the male members of this church to take it into consideration and to decide whether it is not their duty to encourage it.

We are well aware that much more might have been said on this interesting subject, especially as it respects the remedy for intemperance; but we have done with it at present. Yet we would consider ourselves as not having acquitted ourselves of our duty were we not to make a few concluding remarks which have a more direct bearing upon our everlasting interest. Let it then be remembered that we cannot expect to enter into the kingdom of glory unless we become the subjects of the kingdom of grace. We may renounce intemperance and become sober and yet be far from the kingdom of God; we may be externally moral, and yet be unrenewed in the spirit of our mind; we may be members of temperance societies, and yet not be the genuine disciples of Jesus Christ. O then let us endeavour to experience the power and influence of Christ's religion in our souls. When a man renounces intemperance and becomes sober it does not follow that he is therefore a true christian. He may do this to promote his temporal interest, and so far as his temporal motive goes he has his temporal reward. If indeed he reform on gospel principles and gospel motives he may look for the reward that extends beyond the grave. But whether intemperate or sober, a man must be born again if he wishes to see the kingdom of heaven. O then once more let us endeavour to experience the power and influence of Christ's religion in our souls, that we may realize that declaration: Godliness is profitable to all things, and hath the promise of the life that now is, and that which is to come.

JERUSALEM.

[By Robert Richardson, M. D.]

There are two accounts of the ancient city of Jerusalem, which have come down to us with the sanction of high authority. The first is to be found in the third chapter of Nehemiah, who built the walls of the city, after the return of the Jews from the Babylonish captivity. My attention is directed to the account of the city as it was at that time. My attention is directed to the account of the city as it was at that time. My attention is directed to the account of the city as it was at that time.

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tion was particularly directed to this account by the Countess of Belmore, who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting portion of sacred topography. The other account is from the pen of the Jewish historian Josephus, who had the misfortune to witness the sacking and utter destruction of his native city by the victorious arms of Titus Vespasian. It is a tantalizing circumstance, however, for the traveller, who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed and razed from their foundations, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, seven and a half thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name: but all around about Jerusalem, the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles; and he who spake as man never spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under his own vine, and under his own fig-tree, with none to molest him or make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all other towns, so strong, that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandon-

ed, "Surely we have had God for our assistance in the war ; for what could human hands or human machines do against these towers !" It is no other than God who has expelled the Jews from their fortifications. Their temple was the richest in the whole world ; their religion was the purest ; and their God was the Lord of Hosts. Never was there a people favoured like this people, but they set at nought the counsel of their God ; trusted in their walls ; and walked after the imaginations of their own hearts ; their city was given up to the spoiler ; the glory departed from Israel, and the sceptre from Judah ; the day of vengeance arrived ; and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own : unamalgamated, persecuted, plundered and reviled ; like the ruins of a blighted tower, whose fragments remain to show the power that smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth to learn wisdom, and in the midst of their prosperity, to recognize the hand from which their comforts flow !

It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome, or of any other city, which the world ever saw.—There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length that angels cannot fathom ; their whole history is a history of miracles, the precepts of their sacred book are the most profound, and the best adapted to every situation in which man can be placed ; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity, and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah. But we must turn to consider the Jerusalem that now is. In Egypt and Syria, it is universally called Goutes, or Koudes, which means holy, and is still a respectable, good-looking town ; it is of an irregular shape, approaching nearest to that of a square ; it is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is a compact lime-stone. It has six gates ; one of which looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to these places passes through it ; two look to the north, one is called the gate of Sham, or Damascus ; the other, the gate of Herod ; the fourth gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the proto-martyr was stoned to death ; it is close by the temple or mosque of Omar, and leads to the gardens of Gethsemane, and the mount of Olives, Bethany, Jericho, and all the east of Jerusalem ; the fourth gate leads into the temple, or harem shereef, which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate, to present her son, our blessed Saviour, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south towards mount Zion ; near to this there is another gate, which is small, not admitting either horses or carriages, of which

last, however, there is none in Jerusalem ; and from the wall resuming its former direction, looks to the east, it is called the dung-gate ; the last is called Zion-gate, or the gate of the prophet David ; it looks to the south, and is in that part of the wall which passes over mount Zion, and runs between the brook Kedron, or valley of Jehoshaphat on the east, and the deep ravine, called the valley of the son of Hinnom, on the west ; leaving about two thirds of mount Zion on the south, or outside of the walls ; it is nearly opposite to the mosque which is built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city ; it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city on the outside of the wall, in an hour and twenty minutes, and Lady Belmore rode round it on an ass, in an hour and a quarter : and the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a half. The population of the Holy City is estimated at twenty thousand souls ; five thousand of whom are Mussulmans ; five thousand Christians ; and ten thousand Jews. The Jews reside chiefly on the edge of mount Zion, in the lower part of the city, which, in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive ; in passing them on a summer morning, a person is almost afraid to draw his breath, the inhalation of the vapour produces such a deadening effect upon the whole system. Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem, but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile, indefensible plot, should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot : but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you. The visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem, having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fetters of the east, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the passover, and they were all eating unleavened bread ; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem : it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I only visited one.

The form of worship is the same as in this country, and, I believe, in every country which the Jews inhabit. The females have a separate synagogue assigned to them as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city; and on the rock of Sion, God's holy hill, to sing a psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart.

The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his ancient people shall join the song of Moses, to the song of the Lamb, and, singing hosannah to the Son of David, confess his power to save. I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him that far transcends my feeling for a Greek or for a Roman, who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the sacred volume. I have a desire to converse with him, and to know the communings of a heart, formed by the ancient word of inspiration, unanointed and unannealed by the consummating afflations of Christianity. I would rather pity than persecute him for refusing the Gospel. The thunders of Sinai once rung in his ears, need we wonder that they have sunk deep in his heart? The rock must be struck before the waters will gush out. The coal must be warmed before it can be fanned into a flame. The fort must be taken by gradual approaches. Sichæus must be abolished by little and little. They are a hard working and industrious people; the world has never been oppressed by their poor; the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated

for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of heaven, and from which we derive the soundest rules of life, and the gladdening hopes of a future existence. One would say, that the son of Judah was a gem, whom every Christian would be anxious to polish and refine : by how much it is more blessed to give than receive ; they have given to all, but, saving the buffetings of tyranny and adversity, what have they received from the world ? The elements of Christianity are incorporated in their institutions ; when they consider and know them, they will see that the religion of Jesus is but the consummation of their own. Let us treat them like fellow-creatures : we owe them every thing, and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking ; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils ; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases ; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the cavered dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem, has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered ; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Juda, and the day star of Bethlehem arise in their hearts.

TRAVELLING SKETCHES.

No. I.

[From the papers of a minister of the German Reformed Church.]

A FEW DAYS IN VIRGINIA.

HANOVER, April 28.—Having closed my mission in Richmond, I took leave of my valued friends this morning, and set out on the first stage of my journey homewards. I travelled alone. The road like most others in the eastern part of the state was solitary. Save here and there a hapless African, few inhabitants are to be seen. My way lay through the region once embraced within the limits of the church in Hanover, in which the celebrated Davies laboured, and where he preached many of those sermons, which are still so much read, and admired by the pious. As I passed along, I surveyed many houses, which appear as though the storms of '76 had not been the first that had howled round their low roofs, and dormant windows; and could not help reflecting, that here probably Mr. Davies had often cheered the hearts of the pious inmates with affectionate visits. I could almost fancy, I heard the good mother, in the honest simplicity of her heart, while ardently shaking his hand, exclaim, "I am mighty glad to see you. I reckon you don't know how much we esteem your visits, or you would come oftener;" while her children, in tremulous anxiety, with eyes expressing mingled emotions of delight and reverence, were waiting to catch the good man's eye, and attract his attention. His labours were extensively blessed. Immense crowds, even from the adjoining counties at distances of 30, 40, and 50 miles, usually attended his preaching, and great numbers, coloured as well as white, were hopefully converted, and added to the church. The house in which he preached still remains in good repair, with the initials of his name marked on the pulpit. Of the members of his church it is said, but one remains—a colored man, who still remembers him, and speaks of him with affection. But with the pastor and the members, the glory of the Church is gone. Ichabod may be inscribed on its portals. The children have not taken their fathers' stand and filled their fathers' stations. Hanover is now a scene of moral desolation. *Pole Green** has become missionary ground, and a missionary has been actually laboring in it during the last winter.

KING & QUEEN COUNTY, April 29.—Passed soon after starting this morning a decaying village, called Hanover-Town—once a rival of Richmond for the seat of government. Here I was ferried over the *Pamunky*, a stream of 40 or 50 yards wide, and one of the principal branches of the York river. On the banks of this stream, it is said, the celebrated Powhatan, the father of the unfortunate Pocahontas, once lived; although his days are supposed to have been closed, and his remains deposited on the bank of the James River, about a mile below Richmond, where a plantation still bears his name, and a stone is found rudely sculptured as the silent memorial of a warrior and a monarch. Soon after passing this stream, while my mind was yet occupied with the train of recollections of

* The distinctive name of President Davies' church.

almost forgotten ages, which it suggested, I called to visit a family, where hospitality, piety, and intelligence always render a visit delightful. Here I saw, for the first time, the process of planting cotton, or rather preparing the ground for planting. Fourteen slaves, an equal number of each sex, were raising the earth, which had been previously well plowed, into pointed heaps or hillocks, as high as the loose sand and gravel could be made to lie. These were placed at a distance of about two feet from each other, and so large, that their bases nearly ran together. I was told by the overseer, who was sitting on the fence watching every movement, that these hillocks were again pressed down, so as to present a level surface on the top, into which the seeds of the cotton in large numbers are deposited at the depth of about two inches. Comparatively few of the seeds vegetate, and but one or two stalks are usually left in a hill. Sometimes, however, it is planted in continuous rows or drills about two feet asunder. It usually grows from two to four feet in height, in branching stalks, on which the cotton appears in pods, which, in size and appearance somewhat resembling a green walnut, as it ripens, open and expose the cotton in a bunch or ball.

The remainder of this days ride furnished little that is interesting in the aspect or scenery of the country; yet some things not unworthy of notice. The woods are putting on the green livery of spring. The yellowish tinge of the oak, and other trees, whose leaves are just beginning to expand, forms a striking contrast to the deep-shaded perennial foliage of the lofty pine, the humbler cedar, and the holly, whose beautiful fruit, resembling the berry of the wintergreen, braves all the frosts and snows of winter. The whiteblossoming dogwood, with here and there a blooming shrub of the wild honeysuckle served to enliven the scene. A very pretty species of violet, and a few other small flowers appeared occasionally scattered by the way side like sparkling gems on the unprolific bosom of the earth. Several gardens attracted and deserved notice. The Guelder rose, or snowball was the most prominent object in all; though scarcely less distinguished in some appeared the yellow jessamine perfuming the air with its delightful fragrance. The fields of wheat give little promise of an abundant harvest, and the young blades of corn, rearing their sickly heads above the sandy soil, seem to have felt the chilling influence of northern blasts and nipping frosts, which have appeared as unusual visitors within a few days. Riding by a neat white cottage, "*meditans nescio quid nugarum*", the shrill sound of a horn aroused my ruminating mind, and awakened a train of recollections, which brought before me in vivid colors scenes of other years—years of which the remembrance is mournfully sweet,—when the sounding horn called me from my agricultural pursuits; from the plow, the harvest field, or the meadow to the frugal table spread by the band of my own dear mother, at which my honored father always presided, and craved a blessing in expressive silence. But ah! that father is gone! The same table still is spread by the same hands now trembling with age, but his seat has been vacated for more than seven long years, and nearly all the rest of the dear circle that then sur-

rounded it are separated. The silent, yet speaking stone in the graveyard of the neighboring hamlet tells that he died at a good old age, and adds, as descriptive of his last moments :

"Jesus can make a dying bed
 "Feel soft as downy pillows are,
 "While on his breast I lean my head
 "And breathe my life out sweetly there."

April 30.—Detained this day by a storm at the house of a friend in the Baptist connection, I have amused myself by perusing a late number of the "Latter Day Luminary." The Journal of the Burman Mission exhibits much of the power of the Gospel, and the triumphs of the missionary cause over the darkness and superstition of Paganism. Eighteen hopeful converts have already rewarded the almost solitary labours of the indefatigable Judson; and the distinguished favor of Government recently bestowed promises to give influence, and permanency to the mission.* Thus the exertions of the friends of missions are kindling the lights of salvation along the dark coasts of southern Asia. Though yet they seem only to glimmer like distant stars on the bosom of darkness, they afford the cheering prospect that soon their increasing flames shall spread, till light meets light, and the thick gloom shall be dissipated from those benighted regions. In the East the Chinese Bible, and the labors of Morrison and Milne, have already commenced their attack on the fabrics of superstition reared by the united exertions of philosophers from the days of Confucius down to the present times. On the North the Tartar and Calmuck missions are exerting their salutary influence in the general cause; while Persia already begins to feel the redeeming influence of divine truth communicated by the lamented Martyn. The West seems still covered with a dense, unbroken cloud. But here too, the work is commencing—plans are formed—agencies are at work, and instruments employed, which must soon in the regular course of providence produce events of the most decisive and salutary character. Soon the exhilarating scene, anticipated in the ensuing hymn, which closes the number of the Luminary now lying before me, must be realized.

Hark, 'tis the prophet of the skies
 Proclaims redemption near,
 The night of death and bondage flies,
 The dawning tints appear.

Zion, from deepest shades of gloom
 Awakes to glorious day;
 Her desert wastes with verdure bloom,
 Her shadows flee away.

To heal her wounds, her night dispel,
 The heralds cross the main,
 On Calv'ry's awful brow they tell,
 That Jesus lives again.

From Salem's tow'rs the Islam sign
 With holy zeal is hurled;

* It will be perceived that this was written several years since.

'Tis then Immanuel's symbols shine,
His banner is unfurled.

The gladdening news conveyed afar,
Remotest nations hear;
Welcome to Judah's rising star,
The ransomed tribes appear.

Again in Bethlehem swells the song
The choral breaks again;
While Jordan's shores the strains prolong
"Good will and peace to men."

This part of Virginia is wholly Baptist ground. Here and there a few small, feeble societies of Methodists may be found, but they bear so small a ratio to the numbers and influence of the Baptists, as scarcely to deserve a mention in making our estimate of the general mass. The churches are perhaps sufficiently numerous (at least in the immediate vicinity of King and Queen) to accommodate the great body of the people: and they are all supplied with pastors. In fact I have hardly heard of a Baptist church in Virginia destitute of a pastor. On their present plan, they can furnish ministers to almost any extent, which the exigency of the church may require. No study, no preparation is indispensable to licensure. A pious man by some means or other imbibes a desire to preach. He signifies this desire to his minister, who encourages him, and directs him to make trial of his abilities in some private meeting, perhaps appointed for the purpose. The time arrives, and he makes his *debut*. This is repeated occasionally in the presence of one, or more of the neighboring ministers, till the association are satisfied that the man has a call to preach, and talents sufficient to enable him to do so; and then they license him, advising him, (as one of their clergy expressed it) "to read such good books as he could obtain." After some further trial and satisfaction of ministerial abilities and usefulness, he receives ordination.* The common plan of supply for their churches is, that one minister presides over about four: to each of which he ministers once in the month; one sermon on the sabbath, and in some places one on the Saturday preceding. I have scarcely known any instance of a regular prayer-meeting, or weekly lecture among them. Family religion is much neglected. Many professors, esteemed undoubtedly pious, I am informed on good authority, utterly neglect family prayer, and every thing like religious instruction of children. The inevitable consequence is, that the young grow up irreligious and vicious. A greater proportion of the heads of families in this neighborhood than in almost any other I have known, are professors of religion, and yet scarcely a single young person of either sex is known to be pious, and most of the young men are actually intemperate. "Nothing is more common," said a respectable young gentleman from whom I received my information on this point, "than to see lads of 17 or 18 intoxicated." Is this the legitimate effect of excluding children from the privileges of that church, whose law is, "Train up a child in the way he

* Since this was written important change has taken place in the sentiments and practice of the Baptist denomination on this subject, and the salutary influence of their colleges and theological seminaries is extensively perceptible in the rising standard of ministerial qualification.

should go, and when he is old he will not depart from it"—and whose promise is sure to all who believe, and to their *children*?

TAPPAHANNOCK, May 2.—The whole country through which I have passed is at present agitated by the events of a recent election. Almost every man I saw had some election narrative to tell me; and some of them were ludicrous enough. When a gentleman wishes a seat in the state or national legislature, he not only makes his wishes known, but for some time previous to the election, he devotes himself to what is called *electioneering*—that is, he attends all the courts, public meetings, tavern gatherings, dinner parties, &c. within the district, which he wishes to represent, and by distributing *grog* liberally, making speeches, shaking hands with an *affectionate squeeze*, bowing, flattering, and similar attentions, courts popular suffrage. In addition to this, he must present himself at every election, and in public speeches vindicate his claims, unfold his principles, and mark out the course of conduct he intends to pursue. Opposing candidates for the same office on these occasions come in most unhappy competition, and quarrels not unfrequently ensue. In one of the counties through which I passed, the candidates not only gave each other publicly the *lie direct*, but in written notes posted each other on the doors of the courthouse, at which the election was held.

May 3.—A regimental parade is in view from my window this day. About six companies including a small squadron of cavalry constitute the regiment. Each company is under the command of two commissioned officers, a captain and lieutenant. Few of the men are armed and equipped for review. In one company, I saw not a single gun, or equipment of any kind; in several others perhaps half a dozen might be found.—(The arms, it is said, have been sent away for repair.)—Three elegant standards are displayed; all made on the same pattern, with golden eagles, and stars, on a silk ground; two of them sky blue, the other white. Besides these, and the uniforms, plumes and side arms of the officers, and part of the cavalry, there is little to indicate the military character. The port, the air, the movement all bespeak the planter, not the soldier. Were such the troops, which constituted the glory of Old Virginia, in the days of their illustrious Washington? Would not the father of his country weep over the military degeneracy of the sons of the heroes, whom he so often led to victory? A part of the same regiment, amounting to nearly two hundred men, were assembled here in 1814, when the British sailed up the Rappahannock and landed in the village. But as the enemy came in superior numbers, with heavy artillery enough to cover their landing, a few crazy six pounders in addition to their musketry illy supplied with cartridges, were deemed insufficient to enable them to make an effectual stand. They retreated therefore a mile or two, to the hills, where they encamped in sight. The enemy kept possession about three days, and burnt a large storehouse on the dock, and the jail, and destroyed considerable private property, especially books, which had been left in the houses, when the inhabitants fled. The house in which I am now staying was occupied by them; and in the room where I am writing stands an easy chair, the covering of which they tore, and destroyed. But happily no lives were lost, no blood was shed, and I believe no prisoner

taken. Many slaves from this region deserted and were protected by the British, while stationed at Hampton Roads, and occupying the waters of the Chesapeake. For the recovery of these, or rather indemnity for the loss, the two governments have recently entered into negotiations. One gentleman in this vicinity, possessing a large plantation, gave to all his slaves full permission to go, and join the British, provided they would never return again; but not an individual could be induced to leave the estate. Their attachments to country and home, however comfortless that home may be, are generally very strong. A gentleman dying a few years since in Hanover gave all his slaves (a large number) their freedom; and directed two or three valuable estates to be sold for their benefit, and the avails to be expended in lands in Ohio, and every thing requisite for their comfortable settlement and support. Some went and took possession; but a considerable number absolutely refused, preferring to linger about the old plantation in want and wretchedness. They were transferred to Ohio, because the laws of this state do not allow the manumission of slaves, except on condition of their removal or exportation.

GRATITUDE OF THE GREEKS.

To the Ladies' Greek Committee of the United States:

LADIES:—I address you for the last time with very different feelings from those which prompted me on former occasions; I then solicited your charities for thousands of those of your sex whom I had seen half naked and starving; I have now to express to you the thanks of those thousands and to bear testimony to you of their feelings of gratitude and obligation.

Greece is no longer in a state to demand charity as one nation from another; she owes a heavy debt of gratitude to the Christian world for its generous succours in her hour of peril and agony, but to none more than to the females of America: nor do I believe there is on the page of history a nobler or more disinterested act of charity, than theirs to Greece; it is an honour to our country, to your sex, and to human nature; and every one who was employed in it, deserves her share of that honour,—from the affluent city lady to the poorest serving girl, whose means were smaller but whose motives were as pure. Yours were not the usual motives and rewards of the charitable, you were unconnected by acquaintance or affection with the objects of your charities; you saw not their nakedness, heard not their cries, nor reaped the rich reward of seeing them in tears of delight, and hearing them call down the blessings of Heaven upon you; nor had you the common motive,—the hope of seeing your names in print, with sum of dollars and cents annexed;—you sent your gifts unostentatiously to those of another nation and another tongue, and He who seeth in secret, will reward them openly.

Other agents have distributed many garments. I myself have given out about 50,000 pieces to women and children: it would be easy for me to procure hundreds of letters of thanks to you from females in Greece, but it seems to me superfluous and a little too like show; most of the poor creatures who have received the garments cannot read or write, and it would never enter upon their simple minds to get up a letter; but I have read their thanks in their gushing eyes,—heard their blessing on Americans, and Heaven has recorded their prayers for their benefactors. Go where you will in Greece, you see the blue checked gowns and cotton frocks made by you; ask the poor widow where she got her gown, and she will answer, "The Americans gave it me;" demand of any man, woman or child in Greece, what nation has been the

kindest and most charitable to their country in the bitter hour of trial, and the answer ever is—"America." Abuses have been committed, losses have been suffered, discontents and jealousies have inevitably arisen, but the great end has been accomplished, thousands and tens of thousands of naked and starving Greeks have been clothed and fed by Americans; they know it—their posterity will know it, and will bless yours; I shall transmit to the Gentlemen's Committees a full account of my distribution.

I have the honor to be, Ladies, respectfully yours,

[SIGNED]

SAMUEL G. HOWE.

ISTHMUS of CORINTH, Feb. 6th, 1830.

To the Ladies' Greek Committees of the United States.

THE HISTORY OF THE JEWS.

In 3 vols. 18mo. 15s. J. Murray, Albemarle Street.

In noticing the first volume of this work, which is reported to be the production of professor Milman, we hinted our conviction that he had adopted the pernicious theory of bishop Warburton, in his *Divine Legation of Moses*. We are now convinced that our representation was correct; and, moreover, that the Oxford professor, like most other disciples, has gone much farther than his acknowledged master. Indeed, with all our wish to put the most favorable construction on Mr. M.'s half-poetic, half-theological performance, we are seriously apprehensive that his views on the subject of the Jewish Scriptures, and, indeed, on the great question of inspiration itself, are lamentably sceptical. He has been guilty of dwindling the history of that chosen people, to whom were committed the oracles of God, and on whose behalf a series of miracles were wrought, into a mere sentimental tale. We are compelled, therefore, most reluctantly, to give it as our deliberate opinion, that the tendency of the work, as a whole, is most injurious. We are surprised, even to astonishment, how any man can hold a professorship in an English university, or exercise his functions in an orthodox church, who can write so vaguely as Mr. M. does on all subjects connected with inspiration.

London Evangelical Magazine.

The New York Observer notices this work in the following terms:—

MILMAN'S HISTORY OF THE JEWS.—We are sorry to perceive that this work has been republished in this country, and is already widely circulated. It is calculated to foster infidel principles, and has been severely criticised on this account by some of the best religious periodicals in England. In proof of the bad tendency of the book, a writer in the *London Record*, says:

"I am acquainted with only three persons who have read the work: one a distinguished officer, long suspected of concealed sceptical opinions, but who, since he has read the work, does not scruple to avow and preach them; the other two, young ladies, of twenty-six and twenty-three years

of age, who were inquiring into, and who both seemed to have made some progress in the knowledge of *the truth*, but who have both had their principles overthrown by the perusal of this book.

A POCKET DICTIONARY OF THE HOLY BIBLE.—This is a neat little 18mo volume of 546 pages, prepared for the American Sunday School Union by the Rev. Dr. Alexander, Professor in the Theological Seminary at Princeton. It contains a historical and geographical account of the persons and places mentioned in the Old and New Testaments; and also a description of other objects, Natural, Artificial, Civil, Religious and Military; together with a copious reference to texts of Scripture under each important word. Brown's Dictionary of the Bible was abridged by Dr. A. as the basis of his work, and improvements were then made by consulting other books, particularly Mansford's Scripture Gazetteer, and Harris' Natural History of the Bible. The style is plain and perspicuous, the doctrinal sentiments so far as we have examined, purely evangelical, and the work in every respect admirably fitted for the purpose intended by the author. It is gratifying to find professors in our literary and theological institutions devoting their powers to the preparation of works for children and youth. The business properly belongs to them, and we hope that the example of Dr. Alexander, will be imitated by many of his brethren.—*N. Y. Observer.*

THE CROSS.

A FRAGMENT.

But why so prominently display the *Cross*, that instrument of cruelty, torture, and infamy? Why dwell upon a *death* too ignominious to be inflicted on the vilest malefactor, unless he were a slave?

Because this *Cross*, this *Death*, furnishes the strongest expression of the *Love of Christ* to the sinful world. We may stand by the manger at Bethlehem, his cradle—we may follow him to the land of his exile—we may listen to the reproaches and indignities cast upon him by angry scribes and malignant priests—we may contemplate the varied labours, privations, and temptations through which he passed—we may witness his miraculous works, his ardent zeal, and midnight devotions—we may watch his tears over Jerusalem amidst the triumphant hosannah chanted on his last entrance into the Holy City—and hear the strong cries, and behold the bloody sweat, and overwhelming agonies of the gloomy garden,—and find Love inscribed on them all—Love surpassing any thing that ever swelled a mere human bosom. But the grand, consummate display of his *Love* was reserved for Calvary. Around that consecrated mount centers all that is glorious in our views of Divinity, all that is dear in human hopes, and safe in human prospects. Take away the *Cross*, and you draw an impenetrable veil over the eternal world, hide the Sun of Righteousness, or show him but in sickly glimmerings, shorn of his brightest splendors—you tear away the foundation stone from the temple of the living God, and with it sweep away at one stroke all our dearest hopes, and blast our only prospect of a happy immortality.

G.

POETRY.

CHRIST EXPOUNDING THE LAW.
BY THE REV. THOMAS DALE, M. A.

I.

The Voice of God was mighty, when it
brake
Through the deep stillness of chaotic
night,
Uttering the potent words, "Let there
be light!"
And light was kindled as th' Eternal
spake;
While Hosts Seraphic hymned the won-
drous plan
Which formed Heaven, Earth, Sun, Sea,
and crown'd the work with MAN.

II.

The Voice of God was mighty, when it
came
From Sinai's summit, wrapped in mid-
night gloom;
When ceaseless thunders told the sin-
ner's doom,
And answering lightnings flashed de-
vouring flame;
Till prostrate Israel breathed th' imploring
cry,
"Veil, Lord, thy terrors; cease thy thun-
ders or we die!"

III.

The Voice of God was mighty, when a-
lone
Elijah stood on Horeb, and the blast
Rent the huge mountains as JEHOVAH
passed,
And the Earth quaked beneath the Holy
One;
When ceased the storm, the blast, the
lightning glare—
And yet the "still small voice" was heard
—yet God was there.

IV.

Yet not alone in thunder or in storm
The Voice of God was mighty, as it
came
From the red mountain or the car of
flame:—
When stooped the Godhead to a mortal
form;
When Jesus came to work his Father's
will,
His was the Voice of God—and it was
mighty still.

V.

He chid the billows—and the heaving
sea
Lay hushed,—the warring winds obey-
ed his word,—

The conscious demons knew and own-
ed their Lord,
And at his bidding set the captive free.
But is not Hatred strong as wave or wind,
And are the Hosts of Hell more stubborn
than mankind?

VI.

These, too, he vanquished. When the
Holy Law
From his pure lips like mountain honey
flowed,
Still, as he spake, the haughty heart was
bowed,
Passion was calmed, and Malice crouch-
ed in awe—
The Scribe, perversely blind, began to see,
And mute conviction held the humbled
Pharisee.

VII.

"Man never spake like this man," was
their cry,—
And yet he spake, and yet they heard
in vain:
E'en as their sires to idols turned again
When Sinai's thunders shook no more
the sky—
So these went back to bend at Mammon's
shrine,
And heard that Voice no more, yet felt it
was Divine!

Iris.

CONTEMPLATION.
A Sketch from Bunyan.
By Mary Howitt.

He sate within a silent cave, apart
From men, upon a chair of diamond
stone;
Words he spoke not, companions he had
none,
But stedfastly pursued his thoughtful art;
And as he mused, he pulled a slender string
Which evermore within his hands he
held;
And the dim curtain rose, which had
concealed
His thoughts;—the city of the Immortal
King—
There pictured in its solemn pomp it lay,
A glorious country stretching round a-
bout;
And, through its golden gates, passed in
and out
Men of all nations on their heavenly way.
On this he mused, and mused the whole
day long,
Feeding his feeble faith till it grew strong.

Amulet.

RELIGIOUS INTELLIGENCE.

AMERICAN SUNDAY SCHOOL UNION.

Philadelphia, May 26, 1830.

GENTLEMEN—Knowing that some account of the sixth anniversary of the American Sunday School Union, which was celebrated yesterday afternoon, and of the meetings connected with it, will be highly interesting both to yourselves and your readers, I seize the first leisure moments which occur, to devote them to the preparation of a brief sketch of what ought to have been witnessed to be rightly appreciated or fully enjoyed. For no description on paper can convey an adequate idea of the interesting events connected with this occasion. I propose to notice briefly these events in their order.

It is extensively known that the Managers of the American Sunday School Union have resolved to have a sermon on Sabbath Schools preached annually before the Society, on the night previous to the annual meeting. This year, the first sermon on this arrangement, was preached by the Rev. Dr. Wayland, President of Brown University, in Rhode-Island. Dr. Wayland is not only a distinguished minister of the Gospel, and deservedly esteemed as such by his own denomination (the Baptist) and by the whole Christian community, but also a profound scholar, and successful instructor, and President of a valuable literary institution. He preached to an overflowing congregation, assembled in the church on Washington-square. And when I add, that there were present not fewer probably than *two hundred ministers of the Gospel*, besides a large number of professional and intelligent gentlemen of the city and its vicinity, it will be apparent that it was no ordinary opportunity of doing good. I will not attempt to give an analysis of this profound discourse. It was based on the appropriate text, "Thy kingdom come," and although of unusual length, was listened to with deep attention and marked delight. It may be considered as a suitable introduction to the series of discourses, of which it is the first, and which I doubt not will be highly interesting and profitable. The object of the preacher was to present some of those *great improvements which have taken place in the physical, intellectual and moral condition of mankind, and which have a tendency to facilitate the spread of truth and the diffusion of the religion of the Gospel*. I trust that the Christian community will soon have the pleasure of reading this learned, ingenious and valuable discourse. The obligations which it holds up as resting on *American Christians* are such, as ought to be known and rightly estimated by us all.

The annual meeting of the Society was held yesterday afternoon at half-past three o'clock. Mr. Alexander Henry, the venerable and excellent President of the Society, was in the chair, supported by several of the Vice-Presidents. The meeting was opened by singing, followed by a prayer by the Rev. Dr. Alexander. The Treasurer's Report was read by Mr. Paul Beck, Jun., and the Annual Report of the Managers by Mr. F. A. Packard, the Recording Secretary. It is an interesting document, and

one that ought to be read by every friend of the cause. It contains a lucid exhibition of the principles, and an able defence of the measures of the Society. I hope it will be widely circulated. From it, I learn that there are 400,000 scholars in the Sunday Schools connected with this Society, who are under the instruction of about 60,000 teachers and superintendents ! The number of new publications issued by the Society during the last year, was 46 ; 32 of which are bound volumes of more than 72 pages each. The whole number of pages of reading matter thus added, is over *six thousand*, and would make 50 volumes of 120 pages each, on an average. Twenty-two agents and missionaries have been employed last year, whose times of labor amount to an aggregate of eleven years and nine months. It is deeply to be regretted that a sufficient amount has not been contributed by the friends of the cause to support even that number of laborers. More than twice that number ought to be *constantly* employed.

After the reading of the report, a resolution to accept and print it, was proposed by the Rev. Mr. Tyng, of the Episcopal Church, which he supported by an excellent address on the importance of the Society, and the advantages of Sunday school instruction. Several other resolutions were proposed and adopted, and accompanied with remarks by the gentlemen who moved and seconded them. A hymn was then sung by an interesting company of scholars belonging to some of the schools in the city ; after which the following noble resolution was introduced by the Rev. Dr. M'Auley, of this city, seconded by the Rev. Dr. Beecher, of Boston :

Resolved, "THAT THE AMERICAN SUNDAY SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS, ESTABLISH A SUNDAY SCHOOL IN EVERY DESTITUTE PLACE, WHERE IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI."

The addresses of these distinguished gentlemen were worthy of the high reputation which they sustain. Dr. M'Auley gave a luminous view of the state of Sunday schools in our land ; estimated the number of youth in these nurseries of knowledge and religion at about 550,000 ; and the number of those who, from the prejudices, &c. of their parents, will probably never be brought into Sunday schools at 450,000 ; leaving nearly, if not quite *two millions of youth who might be brought into Sunday schools, still without the pale of their influence*. He estimated the number of youth in the valley of the Mississippi yet to be gathered into Sabbath schools at 500,000. He then showed that the difficulties in the way are such as can be overcome. Money will not be wanting if every friend of the Society will feel the magnitude of the work to be done, and its vast importance. He appealed to the rich, to the poor, to all, to come forward and contribute as God has prospered them. His address was highly animating, and calculated to profit.

Dr. Beecher showed that the society had a *right* to adopt such a resolution, and that the wants of that great section of our land enjoined the positive *duty* of carrying it into effect. Dr. M'Auley alluded in the most beautiful manner, to the generous offer of the gentleman in your city, at whose suggestion this resolution has been adopted ; a gentleman whose benevolence is felt in its salutary influence, throughout our whole land.

Blessed be God for raising up such friends of his cause—men who have resolved to *live* for the promotion of the kingdom of Jesus Christ, and the salvation of a dying world!

The resolution to supply the Valley of the Mississippi with Sabbath schools, was unanimously adopted, the whole vast assembly rising to express their decided approbation of it; and the meeting was concluded with prayer by the Rev. Dr. Fisk, the Moderator of the General Assembly of the Presbyterian Church, now in session. I cannot describe the intense interest which pervaded the whole meeting. It was a most important day: a day long to be had in remembrance; a day which, if the friends of Sabbath schools do their duty, will commence a new era in this great cause. But no time is to be lost. Let every man, and every woman who feels for the souls of the thousands of youth in the Valley of the Mississippi, that are not in Sabbath schools, resolve immediately to co-operate. Much money will be needed, and a large number of men must devote themselves to the work. Will not every reader say that he will aid to the utmost of his ability, and send on to the Society his contribution without putting them to the expense of sending some one to solicit it? Will he not carry this subject to the throne of grace, and pray over it, and beseech God to grant his aid and blessing?

I ought to add that in the report, a very respectful and merited notice was taken of the deaths of Judge Washington, and Mr. Peter Hawes, of New-York, both Vice Presidents of the Society, and that of Mr. John Owen, a resident manager, which occurred last year. Such occurrences ought to remind us all, that what we do, we must do quickly.

But interesting as the anniversary was, it was followed by a far more interesting meeting of the delegates from auxiliaries, friends of the Societies in the city, and ministers of the Gospel, last night, in the lecture room of the Second Presbyterian Church. At that meeting, which embraced two or three hundred gentlemen and ladies, Robert Ralston, Esq. presided, and the Rev. George Boyd acted as Secretary. The object of the meeting, which was to hear statements from several gentlemen from the West, was stated by the Rev. Mr. Baird, General Agent of the Society; after which the meeting was opened with prayer by the Rev. Mr. Rice, of New-York. Many very interesting facts were then stated by the Rev. Mr. Hamilton, of Louisville, Ky., the Rev. Mr. Potts, of St. Louis, Missouri, and the Rev. Mr. Jennings, of Nashville, Tenn. The facts stated by these gentlemen, respecting the spread of error, superstition, and infidelity, by emissaries, by Tracts issued by a national *Infidel Tract Society* in New-York, by the circulation of the "Reformer," and the "Free Enquirer," more than *one hundred* copies of which are taken in one city in the West,—excited the deepest, and most painful interest in the bosom of every individual present. After this, the Rev. Dr. Beecher proposed that a subscription be circulated. This was seconded by a benevolent gentleman of this city, who stated that he would give a like sum with the gentleman in New-York, provided that three others in this city will do the same. The amount subscribed exclusive of this offer, was more than \$2,500, a large sum, since it was subscribed chiefly by but a few citizens and by delegates and ministers of the Gospel from a distance.

A committee was appointed to extend the subscription in the city. Several resolutions were passed respecting the importance of ministers of the Gospel taking voluntary agencies of shorter or longer duration. Professor Halsey moved that it be recommended to the churches of our land to make this undertaking a subject of special prayer. This motion was unanimously approved, and this most interesting meeting was concluded with prayer by the Rev. Dr. Cornelius. A more interesting meeting I never attended. More than half of the General Assembly were present. Is not the hand of the Lord in this?

I write in haste and can add no more.

I am yours, &c.

(*N. Y. Observer.*)

ABOLITION OF WIDOW-BURNING.

On this subject the London Missionary Register says :

We were anxious, in our former notice of the reported abolition, by Lord William Bentinck, of the practice of widow-burning, not to awaken more confidence than the evidence of the fact would warrant ; but we think ourselves now fully authorised, by the documents here presented to our readers, to congratulate them on the removal, by the noble conduct of the Governor General, of this oppressive burden of guilt from our country. We are indebted for the following extracts to the kindness of the Rev. John Dyer, Secretary of the Baptist Missionary Society. Mr. W. H. Pearce, one of the Society's missionaries in Calcutta, writes on the 28th of November:

"I have delightful intelligence to communicate. SUTTEES WERE ABOLISHED BY AN ORDER OF COUNCIL LAST TUESDAY, and we daily expect to see the regulation published! You are probably aware, that all the missionaries in Calcutta and its neighborhood addressed Lord William Bentinck on the subject, some months ago. As the practice has been abolished with the fullest information as to the feelings of the native army and native community generally on the subject, we have no idea that the act of abolition will be either modified or retracted in consequence of further experience ; and hence, though we deplore the loss of the hundreds who have perished while the investigation was proceeding, we rejoice the more heartily in the result. The administration of Lord W. Bentinck is by this act crowned with glory, which no conquests could otherwise have secured it."

On December 1st, Mr. Pearce adds:

"As the assertion in one of the newspapers, (made apparently on the best authority) that the practice of suttee was abolished by his lordship in council last Tuesday, was the next day contradicted by another journal, and as considerable doubt with regard to the immediate intentions of government was in consequence entertained, we thought it best at once to

write a note to the Judicial Secretary to government, requesting information as to the real state of the case. His answer is as follows: 'The regulation has not actually passed, but you may safely write that it has been determined to declare the practice of suttee illegal, and to put it down.'

"By this you will perceive what reason we have for thankfulness to the Father of the fatherless and the Judge of the widow, for His grace in inclining the hearts of our rulers to the happy determination thus announced. What a source of happiness to Lord William Bentinck must be the reflection, that, by one measure of his administration, seven hundred lives, at least, are annually preserved; and the endearing attentions of a mother continued for years to at least twice that number of orphans!"

STATISTICS OF THE REFORMED DUTCH CHURCH

The Reformed Dutch Churches in the United States are all embraced in the two particular Synods of New-York and Albany.

PARTICULAR SYNOD OF NEW-YORK.

From the minutes of the Particular Synod of New-York, just published, we learn that there are in the eight classes attached to that body, 90 churches and congregations, 64 settled pastors, 14 ministers without charges, 2 pastors elect, 3 candidates and 10 licenciates. Of the churches, only 12 are vacant, one pastor in several instances supplying two churches, and in some instances three.

In 64 congregations, from which returns are reported, the whole number of families is 7,956; which gives, on an average, only 124 families, or, allowing to each family $5\frac{1}{2}$ souls,* 682 souls to a congregation.

If we suppose that the 26 congregations from which no returns of the number of families were received, consist only on an average of 124 families each, the whole number of families in all the congregations attached to the Synod will be 11,180, which, multiplied by $5\frac{1}{2}$, gives for the whole number of souls, 61,490.

If to the 63 settled pastors we add the pastors elect, the candidates and the licenciates, we shall find that the number of individuals employed in ministerial duties within the bounds of the Synod is 79, or, on an average, one for 777 souls.

In 49 congregations from which the returns are complete, the whole number of individuals or parishioners is 34,644, and the whole number of communicants 6,888, or one communicant for every five parishioners. If the same proportion is preserved in the congregations which have made no returns, the whole number of communicants in the churches of the Synod is more than 12,000.

*From a comparison of the totals of the congregations with the number of families where both are reported, it appears that the families contain, on an average, 5 and an half souls.

PARTICULAR SYNOD OF ALBANY.

We have not seen the minutes of the Particular Synod of Albany for the present year. From those of the last year we learn that there are 8 classes, 92 churches and congregations, 52 settled pastors, 12 ministers without charges, and 1 licentiate. In 30 congregations, from which returns were received, the whole number of families was 3,910, i. e. on an average, 130 families or 715 souls to a congregation. If the same average is preserved in the congregations from which no returns were received, the whole number of families in all the congregations attached to this particular Synod will be nearly 12,000, and the number of souls 65,000, which, divided among 42 pastors, gives 1,250 souls for each pastor.

In 17 congregations, from which the returns are complete, the whole number of individuals or parishioners is 13,760, and the whole number of communicants or church members is 2,274, i. e. one communicant for every six parishioners. If the same proportion is preserved in the remaining congregations, the whole number of communicants in all the churches of the Synod is probably not far from 11,000.

REMARKS.

1. The whole population under the pastoral care of ministers of the Reformed Dutch Church, is about 125,000.

2. This population is more fully supplied with ministers than that of any large section of our country. Even in New-England, and including ministers of all denominations, Unitarians, Methodists, Episcopalians, Baptists and Congregationalists, there is not one labouring minister to 1,000 souls. In the Reformed Dutch Church there is one such minister to 960 souls, and in the Particular Synod of New-York one such minister to 777 souls!

3. The number of communicants in the Dutch congregation is unusually large compared with the whole number in congregation. In New-England it was formerly reckoned that the church members of all denominations constituted one tenth part of the population; and the proportion is now probably as high as one eighth part. In the Dutch churches the proportion is nearly one in five!

N. Y. Observer.

REVIVAL AT THE SANDWICH ISLANDS.

The statements made in the following paragraphs, selected for this paper from the last number of the Missionary Herald, afford gratifying and cheering evidence that this mission is regarded with peculiar favour by the great Head of the Church. And it becomes Christians thankfully to recognize the hand of the Lord in the great and salutary change which the gospel is effecting in the character, condition and prospects of the heathen. At this period while many civil rulers in countries called *Christian*, give melancholy proof that they are at heart the enemies of Christ—

shall we not acknowledge the power of God and bless his name, for the work of his spirit in the conversion of those who are born to rule among the heathen? Shall not his hand be acknowledged, when the Chiefs of Indian tribes, and the rulers of the Islands, who a few years since were covered with gross darkness, *rule in the fear of God, and in righteousness?* And may we not hope that it is the design of Heaven to exhibit to the world—what has never yet been seen—a nation in which religion is free, whose laws and political measures are all formed and carried into operation under the controlling influence of christian principle?

The intelligence here given is from the communications of Messrs. Thurston and Bishop, under date of October 1, 1829. They first speak of the special attention at the western stations in Hawaii. They write as follows:—

“There has not been a day nor an evening, except Saturday evenings, dedicated to preparation for the Sabbath, in which we have been free from the calls of the natives, who visit us for religious conversation. It is in vain that we sigh for retirement, or a temporary release from the constant succession of visitors. Their earnest application for instruction in the principles of religion, and advice for their daily practice, has almost wholly taken from us that time which we were once accustomed to call our own, and which we were wont to devote to the purposes of mental improvement, and in corresponding with our absent friends.”

* * * * *

“As nearly as we recollect, it was in February of last winter, that appearances of a special attention to religion were visible at Kaavaroa. Mrs. Ruggles was at the time alone, and Mr. Ruggles on a tour of examination of the schools, when, without any known cause, her house became crowded with anxious inquirers, principally from the neighboring villages. On the Sabbath following, when one of us was present, at the close of a solemn day, we were visited by not less than 200 individuals who came to make the great enquiry, “What shall we do?—we have long lived in sin—we have slighted the instructions of our teachers—our hearts have not consented to God’s word—we are full of fear lest we be forever lost. We now come to our teachers as to a father, to ask, How shall we obtain salvation?” Kapiolani and others present shed tears of joy, while directing them to the Saviour of sinners.

“Since that time it has been customary to see canoes coming in great numbers, every Sabbath morning, loaded with natives from distant villages anxious to hear the word of God. The place of worship had been enlarged, but was still too small, as a fourth part of the hearers were obliged to sit without.

“The meeting on Fridays for the females, who profess to have embraced the instructions of the missionaries, now amounts to upwards of 800 members, and the meeting on Saturday evening, composed of the church and such as are hopefully pious, candidates for church membership, consists of between 50 and 60, and continual additions are making to the number.

“The chiefs are about to commence collecting materials for a large and durable building for public worship, in which they will be assisted by the

people; and it is expected to be completed in the course of the ensuing year. The long continued drought on this side of the island has hitherto prevented the undertaking.

"On the whole, there is no place in this land where the prospect of laboring with success is more inviting than at *Kaavaroe*; though the peculiar location of the place,—under a high precipice, and on a bed of lava heated by the sun, over which the sea breeze passes,—renders the heat very oppressive in the summer."

At *Kairua*, where the writers of the letter reside, the labours of the ministry are associated with those of translation. "Religion still continues to be prosperous, though its progress is silent. The number of those who profess to renounce their sins and take up their cross, is on the increase. The number added to our meeting of candidates for examination during the year, is about 25, making in all 85 individuals, including the members of the church. These form a society, which meets weekly to discuss religious subjects and receive from us such practical and experimental instruction as is suited to their circumstances.

"Not less, perhaps, than 150 persons visit us weekly to receive religious instruction, many of whom give pleasing hopes of piety, though they have not yet been received into our select meeting. There is one trait of character in many of these persons, which, for a time, we knew not how to account for, being so different from what we had been accustomed to witness in awakened sinners: viz. a want of a deep and fearful sense of former sins as committed against a holy God. Their attention is seriously roused, their lives reformed, and their consciences made tenderly alive to the obedience of the truth. But a realizing sense of the enormity of those sins committed in the days of ignorance they have not seemed to feel. They have discarded them indeed, and begun their lives anew according to the principles of Christianity, and seem to be growing in knowledge and grace. This, however, is not a uniform trait. Many persons come to us weeping, and expressing their fears lest they shall lose their souls, with as much apparent emotion as we have ever witnessed among our American churches. We have been satisfied that this seeming want of true conviction in many, is to be attributed to the fact, that their former sins were those of ignorance, committed without knowledge of a better way, and that as their minds became gradually enlightened by the truth, and the Holy Spirit began to operate, it was, therefore, in this mild way, rather than by the terrors of the law, that they were brought forward.

Hopeful Conversion of Kuakini, Governor of Hawaii.

"Among the number of those who have given pleasing evidence of a gracious change during the past year, and who will be admitted to the church at the next communion season, is Kuakini, governor of Hawaii. He is the last of his family who have now taken up their cross, but we devoutly hope and pray that he may not be the least in the kingdom of Heaven. The evidence he gives of being a new creature, is as satisfactory as the nature of such evidence can be. It is no other than from being indifferent he has become our warm friend, and from a besotted sceptic he has become a devout, a moral, and we trust, a pious man. He has

long been the subject of many prayers from the whole church in the islands, and has at various times been under much concern of mind. His knowledge of the English language has, however, been a snare to him, as it has continually exposed his mind to the attacks of certain foreigners, who have left no means untried to prejudice his mind against Christianity, and to corrupt his morals. He has for several years diligently read his English Bible in order to discover the truth, and has long been familiar with the historical parts. He now discards his infidelity, and professes his full belief in the doctrines and precepts of Christianity, as his hope of salvation. May he prove a blessing to the church and his generation. Two weeks since, on the Sabbath before his departure to Oahu to visit his sister Piia,* he arose, after the morning sermon, and addressed his people in a pious and affectionate manner, exhorting them to turn from their sins and follies, and give themselves up to Christ. "As for myself," said he, "I have resolved to serve the Lord, and to seek for the salvation of my soul through Jesus Christ. As he has given himself up a sacrifice for our sins,"—so said he, in allusion to the text of that morning—"do ye present your bodies a living sacrifice holy and acceptable to God, which is your reasonable service."

Southern Religious Telegraph.

MISSIONARY SOCIETY AND EDUCATION FUND.

Received from the Female Missionary Society of Baltimore for	
Missionary purposes,	\$30 71½
From do. do. for Education Fund,	20 00
From collection in the church of Middletown, Md. per Rev.	
C. Bucher for Education Fund,	27 37½
From Mr. Anthony Miller, Mechanicstown, per Rev. D. Boss-	
ler for do.	10 00
From collection in the church at Emmittsburgh, for Mission-	
ary purposes,	20 69
From Rev. George Leidy, for Education Fund,	4 61

JACOB GEIGER, Treasurer.

ALSO:

From the Susquehannah Classis, per Rev. J. Mayer, for Mis-	
sionary purposes,	10 00
From do. per do. for Education Fund,	10 00
From Rev. Mr. Rudy, the avails of collections in the churches	
of Germantown and Redhook, N. Y., for Missionary	
purposes,	14 00

J. R. REILY, Agent for Treasurer.

THEOLOGICAL SEMINARY.

Leland's Advantage and Necessity of the Christian Revelation. 2 volumes—4to, has been presented to the Library of this institution by Dr. JOHN SPANGLER, of York.

* Or Opiia,—she has since died.—*Ed.*

MAGAZINE
OF THE
GERMAN REFORMED CHURCH.

No. 8.

AUGUST, 1830.

VOL. III.

STATE OF RELIGION IN GERMANY.

Extract of a letter from a student of the Basle Theological Seminary to the Society of Inquiry at the Theological Seminary at Auburn, dated Basle, Feb. 26, 1830.

I think it may be interesting to you to hear in what various ways the Lord is carrying on his work in Germany and Switzerland. Much will always remain unknown to our human eyes of what he does in his church, and only in another world can we hope to see all that the Lord has done, and praise him perfectly for all his grace, love and patience. As much as is known to me, I will relate to you.

Prussia, a land in which there was formerly much infidelity, (Socinianism,) is now very much blessed. The king and his family are friends to the Christian cause. They favor and help all the Christian societies. In the capital, Berlin, there are some pious ministers and professors. Students of various countries visit this university, many of whom have returned home with enlightened hearts, acquainted with their Saviour, and, as learned men, propagate the truth in their native countries. In the whole kingdom are six or seven universities, and in each there is at least one professor who is sound in the Gospel, and who teaches and preaches it.

There is also now established in Berlin, a society for the instruction of the *prisoners*. This society is supported by the government. The Christian students have permission to preach to the prisoners. Not only are the Christians of Berlin active in *their own land*, and seeking to do good, but they also propagate the Gospel in foreign countries. There is now erected a new missionary institution for sending out servants of the Lord for the heathen, and for a long time there has existed another society, which sends out missionaries to the *Jews of Poland*.

One region of that country (Prussia) is distinguished for Christian feeling, viz. the towns on the Rhine from Cologne to Barmen and Elberfeld. There is an old venerable Christian Church, which has a Presbyterian constitution, and among the people there is much knowledge of the word

of God, and much activity in the missionary cause. There is also a missionary institution.

Very much good is done in Prussia by means of schools. There is one school in every parish. Other Christian countries also receive good from Prussia, by means of the Christian books which are printed there. May the Lord grant his blessing to this land, so that his church may grow more and more, and remain pure and firm!

In another part of Germany, *Bavaria*, in which there has been for a long time great spiritual death and much Socinianism, the Lord is now beginning both with the laity and the clergy. By the government we cannot hope that much will be done for the kingdom of Christ, because it is Roman Catholic. But many old ministers of the Gospel were imbued with the Holy Spirit some years ago; and in several universities of that country, there are pious professors, who have a great influence on their students. Many of them are now ministers, and their preaching of the Gospel is accompanied with great blessings, so that among the people there are here and there *revivals*. The young ministers are very active. They have a Tract Society and Missionary Associations. The Bible Society, which has existed for a long time, is now also proceeding with greater activity. The ministers have, from time to time, conferences, in which they exhort one another to remain faithful, and to be diligent in the cause of the Lord. They have a paper in which they expose the falsehood of the system of *Rationalism*, and defend orthodoxy. May the light of the Gospel increase more and more in that land!

Wurtemberg is an old stem of Christian principles, and there is much Christian knowledge among the lower classes. The Lord has granted to that country for a century past many distinguished divines and ministers. In most of the Protestant villages there are *meetings*, where the people animate one another, and these, sometimes, compensate for the want of a faithful ministry. There is also a large number of decidedly Christian ministers.

In the country which borders on Wurtemberg, the *Grand Duchy of Baden*, there is at present very little spiritual life. Many unfaithful ministers and professors are there; but in several parishes light is beginning to spring up. Some young ministers have become faithful in the Gospel, preach it without fear, and we may hope not without success. We have also reason to hope that it may soon spread; for about a year ago the Grand Duke nominated a pious man as the head of the clergy. A considerable part of the people in this country are Roman Catholics; and in some Roman Catholic churches there have been revivals. At first, the priest persecuted the true Christians, but they now enjoy the protection of the Grand Duke.

In *Austria* also, are some Lutheran parishes, in which there are evangelical ministers, who preach the Gospel with effect, so that many Roman Catholics in their neighborhood, who were awakened from the death of sin through the instrumentality of some excellent Roman Catholic ministers, (who were exiled some years since,) now wish to join the Protestant congregations, but many of them are much persecuted by their priests.

There has been a work of the Lord now going on in Germany and

Switzerland for about ten years, of which I will try to give you a short description. In consequence of the war, and the distress which accompanied it, and from other causes, many children were deprived of their parents, and left entirely destitute of Christian knowledge. It was a sight which moved the hearts of several Christians so much, that they resolved upon erecting institutions, where such forlorn and destitute children might be brought under the influence of Christianity, and receive the instruction necessary for their future life. A German Count, Von der Recke, made a beginning, and collected about two hundred orphans; some of whom he released from the prisons. He formed a large establishment at Dusselthal, near Dusseldorf, on the Rhine, which is principally supported by voluntary contributions.

Another institution of the same kind was formed ten years ago at Beuggen, near Basle, with the addition of a seminary, in which about twenty persons have been constantly preparing to become schoolmasters. Those are sent out as preachers, to such parishes in the various parts of the continent of Europe, as cannot afford to give them a sufficient income. All of them also learning a trade, they are enabled partly to support themselves by the labor of their hands. Many have already been sent out, who have been brought up under the guidance of their excellent Christian teacher, *Inspector Zeller*, and they will instruct the children committed to their care in the same Christian principles. Many more institutions of this kind have been since erected in Switzerland, Wurtemberg and France, where poor children are fed, clothed, instructed and taught some useful trades, by the liberality of Christian philanthropists. The indirect influence of these institutions is also very important, as they serve to raise a standard of Christian education among the lower classes, and to direct their attention to the importance of introducing Christian principles into the system of education. Mr. Zeller, two or three years ago, published a book entitled, "*Principles of Education as taught by Experience*," which we recommend to such among you as may be acquainted with the German language.

I have spoken to you only of the good, but I think you know by experience that where the Lord has built a church, the devil builds a chapel. So also in Germany, the kingdom of the Lord is in a *state of warfare with Satan*, his angels, and ministers. Oh my dear brethren, we feel every day that all the children of God have need to *watch and pray*, that they be enabled to stand firm, as servants of the Lord, and as a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who has called them out of darkness into his marvellous light!

It is known to you that four of our brethren are beginning a mission on the Gold Coast. We have lately received letters from them. Three * of them have had the fever of the country; but one, by the blessing of God, has always been healthy. His last letter mentioned that he has visited the heathen in the *interior* of the country, and all were rejoiced to hear that he had the intention of soon returning with a companion, to in-

*Our readers will remember that we announced several weeks since the death of two of the three.—*Eds. Obs.*

struct their children, and speak to them of the God who created and redeemed them, and who desires their salvation and happiness. Do you also, brethren, help our brethren with your prayers, that the children of *Ham* may soon acknowledge our dear Saviour, and love and serve him!

Our brethren in *Shusha*, who labored for eight years without seeing much fruit, are now rejoiced to find that some of the *Armenian priests* are truly awakened and converted. Those priests are now persecuted by their countrymen, because they say that prayers for the dead and the intercessions of saints, are idle vanities, &c. But the Lord grants them a meek spirit so that they do not reply in anger, but only say: we believe so, because it is so written in the *Bible*.

Both the schools, also, which our brethren have established, one for the training of young men as schoolmasters, and one for the instruction of children, are in a prosperous state. The Armenian boys take great delight in learning to read the New Testament, and when they visit their parents, they relate to them what they have learned in the school. Our brethren hope, that the Lord may bless their labors more and more among the youth, and also the translation of the Bible into the vulgar Armenian, which they have now in hand. Oh that the Armenian nation would acknowledge our Saviour, and love and serve him: so that they may become a light for the world, that they may let their light shine before men, and that the Mahomedans which surround them may be enlightened by them! Two of our brethren there, visit from time to time, the Mahomedans in their neighborhood, and sometimes they go as far as the Caspian Sea.

You desire to hear of the state of our institution. I may say that the grace of the Lord is continually working to prepare every one of us for the heavenly kingdom. There are present, thirty-seven students. Since July, 1828, twelve brethren have been sent out into the vineyard of our God, two to Abyssinia, three to Liberia, some to Asia, one to the Jews and several to poor Christian parishes in Russia. Others may soon be sent out. We live at all times as pilgrims, and have no continuing city. One comes and another goes. Our Lord has hitherto been so kind as to bless us with pious teachers, and we hope that he will still take care of us in all our spiritual and bodily wants.

GREAT EXCITEMENT AT HALLE IN GERMANY.

The theological department of the University at Halle, in Germany, has at present 12 professors, 2 private teachers, and 881 students. Two of the professors (Drs. Gesenius and Wegscheider,) are avowed rationalists, or, as we should term them, infidels, and a large majority of the students are their adherents. The chief of the evangelical professors is Professor Tholuck, with whose name and character, most of our readers are familiar. As the theological professors in the German universities are supported in part by the state, and are paid for training young men to fill offices in the church, such of these professors as are really infidels have been unwilling to have their true character publicly exposed, and until very recently, it would seem, none of the German editors have been bold enough to undertake it. At length, however, the editor of the Ber-

lin Evangelical Church Journal, in his paper of January 16th and 20th, under the head of "Rationalism at Halle," ventured to publish a simple statement of facts respecting the mode of teaching adopted by Drs. Gesenius and Wegscheider, accompanied with specimens of their interpretations of the Bible, and concluding with a call upon all evangelical Christians to remember the schools of theology in their prayers. This article, which was erroneously attributed to Professor Tholuck, irritated Dr. Gesenius, and occasioned some remarks from him, which awaked a violent and riotous spirit among those students who adhere to him and Dr. Wegscheider. The particulars of the excitement are thus related in the Journal of February 20th : *New-York Obs.*

On the first of February, Dr. Gesenius in his lecture spoke of his "Introduction to the Old Testament," noticed our animadversions upon it, and denied that he had called the writers of the Psalms hypocrites, but justified the jests for which he had been reprov'd, as harmless. The report of his remarks on this occasion was quickly spread, and excited among his adherents and those of Professor Wegscheider, who constitute a large majority of the students of theology, great bitterness against the mystics. [Mystics is the vulgar appellation at Halle for those who believe in divine revelation.]

On this and the following days numerous placards were put up on the college walls, deriding those professors who were considered as mystics, and especially the editor of the Evangelical Church Journal. One notice was in Latin, and ran thus : "Remember that on the 25th of June, 1530, our ancestors broke the chains of Popery. Now, after three centuries, error and folly threaten us again with their snares. Up ! we live now in the year 1830, open your eyes, and resist the oppression of the man, who with his sanctified face and cunning heart, is most worthy to be chief of the order of the Jesuits." Another notice contained the words : "Wegscheider, who is in all respects a Christian, live and prosper."

On the 3d of February, the demonstrations of the students became so threatening, that the officers of the police were in motion to protect the windows of the mystics from being broken by these future ministers of the Gospel ! On the 4th, a notice was put up on the walls, inviting a numerous attendance on the lecture which was to be delivered that day by Professor Tholuck ; but the Prorector, Professor Blume, a Jurist, considering the greatness of the tumult, was of opinion that Dr. Tholuck should remain at home, and postpone his lectures for some days. Dr. Tholuck, however was resolved to proceed. The Prorector, therefore, before the commencement of the lecture, betook himself, attended by beadles, (peace officers,) to the lecture room, which was crowded to excess, in order to prevent a riot. There he addressed the students in substance, as follows :

"Your discontent is just, and every true friend of religion must approve of the feelings which you manifest at seeing two of your most worthy instructors denounced ; but the denunciation really evinces a pharisaical pride which is attempted to be concealed under the cloak of Christianity, and deserves only your pity, not your anger."

He further exhorted them to peace, and warned them against any such violent proceedings as would expose them to punishment.—Notwithstand-

ing this attempt of the Prorektor to allay the tumult, Dr. Tholuck was interrupted by noise, and found it difficult to proceed with his lecture.*

This disturbance was chiefly excited by the article on rationalism in our Journal, but that the representation there made is incorrect either generally, or in any important particulars, is not maintained by any one. Dr. Gesenius has indeed publicly declared that he will go on fearlessly with his lectures, although some of his hearers have remarked that since this article was published he has treated the Holy word of God with more respect, and has left out of his lectures the jests which he used to utter upon various passages of the Old Testament. But he has again held up to the laughter of his hearers the story of Jacob's wrestling with the Lord, (Gen. xxxii,) as a "ghost-story, in which the ghost, as in Burgers Lenore vanish at break of day;" and in the story of the ladder reaching to heaven, on which the angels of God ascended and descended, Gen. xxviii, he has been accustomed to amuse the students by the following joke of the French infidels of the last century.

* * * * *

[We omit the translation of this joke as it is so blasphemous that we are not willing that the minds of our younger readers should be polluted with it.—*Eds. Obs.*]

The readers of this account, particularly those who believe in divine revelation, are requested to consider that *eight hundred and eighty* students of theology are found at Halle, and that the desolate churches in Germany look to this seminary for their pastors.

[The following is the article in the Journals of January 16th and 20th, which occasioned this great excitement.]

RATIONALISM AT THE UNIVERSITY OF HALLE.

It is a question of deep interest to the churches of Christ, and especially to those in the north of Germany, "What doctrines do the professors at Halle teach the students of theology in that University, so many of whom every year enter upon the sacred duties of the ministry?" Dr. Gesenius and Dr. Wegscheider openly acknowledge their attachment to Rationalism, and accordingly represent as error and oppose what the Evangelical church in her confessions of Faith acknowledges to be eternal divine truth. How this is done in their lectures we now proceed to show:

[The principles of interpretation avowed by Drs. Gesenius and Wegscheider are then briefly stated, and six or seven examples are given of the manner in which these principles are applied. Among the examples are the following:]

1. *The young man at Nain.*—"This narrative has for its basis the simple fact, that Jesus at his entrance into Nain, met a funeral procession, accidentally remarked signs of life in the man supposed to be dead, and by an impressive call restored him perfectly to his consciousness. The Jews are accustomed to bury their dead too soon!"

2. *The feeding of the 5,000.*—"Probably the following facts served for

* It should be stated that Dr. Tholuck was erroneously supposed by many to have been the author of the offensive article in the Journal. The editor here declares that Dr. Tholuck has not had in former nor in present communications from Halle, any participation direct or indirect.

the foundation of this story.—Of the many men with whom Jesus found himself in the desert the greater part had a plenty of provisions with them, but the rest were destitute. Jesus, with his usual benevolence, began to divide his provisions among those who were in want. This example, supported by his persuasions, and by the proverbial hospitality of the East, was followed by others, who were furnished with provisions, and so all were satisfied, and there was even much left by those who partook. The essential fact is, Jesus relieved in a wise, humane manner the wants of a large multitude, and this is to be exhibited so as to have a religious, practical bearing."

3. *Walking with Peter on the water.*—Of this story he says: "An actual walking of Jesus with Peter on the water would be mere juggling, and without meaning. Probably Jesus was out upon the lake, and Peter swam to him, from which the credulous historian has made his fable!"

4. *The Transfiguration.*—The transfiguration of Jesus is explained by a thunder storm and a drunken sleep of the disciples, who were full of the Jewish notions of a Messiah; for "considered as a miracle it is an unmeaning juggle."

5. *The Resurrection.*—The resurrection of Jesus, Dr. Wegscheider thus explains:—"Jesus only appeared to be dead; it is unphilosophical to explain the appearance otherwise than as a natural event, although the evangelists with their defective physiological knowledge and their love of the marvellous, held him to be actually dead."

To the objection that by the supposition of a mere appearance of death, an essential part of Christian doctrine, and with it the festival of the holy supper and of Easter would be taken away, he answers:—

1. "Jesus' death on the cross can be considered as an actual death, for if the seeds of life remaining in his bosom had not, under the guidance of God been preserved by favorable circumstances, and quickened, his entire death would have been unavoidable. 2. The chief design of the death of Jesus—his offering up his life for the truth and for the confirmation of his doctrine, and the moral courage with which he devoted himself to death, remains unchanged, even though we suppose that his death was not entire. Jesus himself could not anticipate that his crucifixion would not be fatal to him, and did not anticipate it, and even after his resurrection he must have regarded the deathlike unconscious state in which he had found himself as actual death! 3. In the New Testament the state of unconsciousness is generally called death, and is undeniably the commencement of actual death, and is only prevented by God's special interposition from terminating in actual death. We may properly consider that state to be death from which God's guidance alone can restore life. Thus every institution prescribed by Christianity, in so far as it is founded on the moral greatness and dignity of Jesus, retains its full force."

We beg our readers to bear in mind that there are hundreds of young men of whom, during their residence at Halle, these doctrines are impressed, and by most of whom they are retained and cherished. The immediate effect must be a loathing of the Holy Scriptures and of the miserable employment of picking out a few kernels of wheat from a bushel of chaff, and which, when found, are not worth the search, since they can be so

much more readily found in Wegscheider's lectures, which, while they sift out the kernels, make the residuum of the Bible superfluous.

These young men accept an office which requires them to teach from the pulpit, at the altar, and at the sick-bed, what they regard as superstition and fiction; an office of which they must be ashamed, when they are called upon to discharge its duties in the presence of those who know their real sentiments, and who cannot but dispise them for concealing these sentiments under mental reservations and accommodations. Is it to be wondered at, that they, after the light which is in them is turned into darkness, resolve to spend in worldly pleasure the few years which are at their command before they take upon them this painful yoke; and that afterwards, with their hardened hearts, they labor all in their power to subvert divine truth, and to waste the church of God; or that some who prefer to give up a comfortable living rather than commit such sacrilege, abandon the study of theology, and choose some worldly calling? We beg that they who are accustomed to despise Rationalism, as a system whose emptiness and worthlessness have been long since exposed, and to regard it as belonging more to the past age than the present, would duly weigh the above facts. Let them consider the extent and permanency of the evil, and remember that this has been the character of the instruction at Halle for the last ten years.

Dr. Gesenius, who for his learning, is in the highest repute with the students, and has even more hearers than Wegscheider, avows as decisive an unbelief as he, in the fundamental doctrines and the miracles of the Scriptures. The Old Testament forms the chief subject of his lectures. During their delivery, loud laughter, in some cases often repeated, is a common occurrence among the students and, this laughter is frequently directed against the contents of the sacred volume. When, for example, Abraham's intercession for Sodom is quoted, (Gen. xviii, 23—31,) he remarks, "chaffering (bargaining) was characteristic of the Jews." He calls the psalmists "old hypocrites," and the 134th Psalm, "the mere song of a watchman." From these specimens, our readers will perceive in what spirit this important portion of the history of the church is treated in his lectures.*

We add some remarks for those who reply to statements of this sort, that the truth cannot be better promoted than by unrestricted freedom of discussion. It is true that the word of God without any human aid can make its way, and even in opposition to worldly power; and a state of things like that in England, where public invitation is frequently given to bring forward objections to divine truth, where there is an unrestrained diffusion of works hostile to Christianity, and where at the anniversary of the Bible Society, a little Tract against the spread of the Bible has been put by the Papist opposers of the Society, into the hands of those who were assembled at the doors,—such a state of things, experience

* These communications, so far as they regard Dr. Wegscheider, are founded on well written notes of the students at the lectures, and as respects Dr. Gesenius on oral testimony. There cannot of course be literal accuracy observed in every assertion, but for the correctness of every representation in general, every one of his hearers can vouch.

proves, rather promotes than hinders the spread of the Gospel and the building up of the church of God, because *Christians* enjoy and use equal liberty. But it should be remembered that the professors of theology in the German universities are appointed and paid by the state, and that they exercise the *exclusive privilege* of teaching. Whoever occupies the office of a minister in the church must have been under their instruction. Add to this, that at Halle, the members of the Theological faculty, with a single exception, are also members of the commission for examining and licensing candidates. When the nature and extent of these powers are considered, it will be plain that they ought not to be exercised by any who are not sound in doctrine, according to the confessions of faith of the church, and that to allow the principle of unlimited freedom of sentiment to the professors, must have the most injurious effect upon the students, and upon the churches committed to their care.

May the facts here communicated, which are not new indeed, but which have not been sufficiently weighed, at length excite the earnest attention of all sincere friends to the church of Christ in Germany, and awaken them to endeavor by prayer, by word and by deed to heal the wounds which infidelity has inflicted and still inflicts upon this land so richly blessed by the Reformation.

THE TWO HEARTS.

SOME time ago, I dreamt that I was in a kind of laboratory, in the midst of which sat a venerable man, deeply occupied in examining something on a table near him. I drew near, and on looking closer discovered he was employed in the dissection of a *human heart*. At the first glance it appeared fair to the view; but the operator, whose name was *Truth*, applied to it a small mirror of exquisite workmanship, and invited me to examine it. I did so, and was surprised to find the heart of a very dark colour, and in many places deformed; it felt also, when I touched it, very hard and cold. "You seem astonished," said the surgeon, "know you not that the heart is deceitful above all things, and desperately wicked; and this is a heart in its natural state. The name of this mirror is the Law of God, and it is so perfect, as invariably to detect the slightest flaw." He then pointed out to me certain words engraven very legibly on the surface of the heart. In the most prominent part, I distinctly read (for it was in strong characters) the word *Self*. Lower down were *Pride*, *Anger*, *Hypocrisy*, *Ambition*, *Craft*, *Avarice* and many others of a similar kind. In one corner my director informed me I should find *the motives*; but they were so heaped together, and in such a confused state, that I was unable to distinguish them. He then took a sharp kind of probe, called *the word of God*, and by it dividing the mass, laid them out in order before me. Heb. iv, 12.

I turned away from the picture in sadness and disgust, "Yes," replied he, "as in water face answereth to face, so the heart of man to man."

The dim light afforded by reason and conscience is too often obscured by the shades of passion and self-love; no light but that of Truth is adequate to the discovery."

"But cannot this heart be rectified?" asked I eagerly.

"No," replied the old man, "but a new one may be substituted. There is but one who can effectually change it, and he promises to give new hearts to those who seek them. I have a heart of his workmanship, if you like I will show it to you."

He then produced in careful preservation, a heart widely different from the other, in fair colour, and soft to the touch; appearing in some parts, as though it had been *broken*. On inspecting it more narrowly for the words I had seen on the other, I found in large letters (what the surgeon informed me was the first impression the Maker stamped on it, and with his own private seal) the word *Love*. Below, indeed, I perceived *Self*, but on a level with it was *Neighbour*. And while in the former every thing relating to God was omitted, here in *every part*, in the most inward recesses, I met His name. Faith, hope, devotion, humility and many other graces were there; but I should have very imperfectly distinguished them, without the assistance of a lamp, called *good works*.

I noticed, however, a few spots here and there, which I remarked to my companion.

"These," said he, "are the cause of great sorrow to the owner of the heart, for they open again those wounds in it which you have perceived, and often erase the word *Peace* which had been stamped upon it. In spite of all his efforts these stains are ever contracting; there is but one fountain in which they can be cleansed—a fountain rising in Mount Calvary, and called *the blood of Christ*."

I was proceeding to make further enquiries, when to my sorrow, I suddenly awoke, and found that it was only a dream.

E. H.

Rel. Magazine.

TRAVELLING SKETCHES.

No. 2.

[From the papers of a minister of the German Reformed Church.]

A TRIP ON THE WATERS OF VIRGINIA.

March 19.—I took leave of my friends in Alexandria, this morning and set sail about ten o'clock. I carry with me many testimonials of the kindness and affection of these friends in the abundant provisions they have gratuitously furnished for my comfort on the voyage; and indeed the voyage itself is a favor, heightened by the very delicate and unostentatious manner in which it was bestowed. A few miles only measures our progress down the Potomack this day, and we are now lying quietly at anchor within full sight of Alexandria and Washington, and not far from Fort Warburton, which made such a dastardly figure during the late

war. Unfortunately the garrison had been principally called off to meet the enemies troops, which had landed from the Chesapeake, and were menacing the capital from the East. The Fort was left in charge of a subaltern with orders to defend it while he could, and afterwards set fire to the magazine. A sight of the approaching squadron satisfied his fears, that resistance would be vain, and he accordingly set fire at once to the utter astonishment of the British, who had anticipated the loss of some of their vessels. But enough of history. About eight o'clock this evening I proposed prayers in the cabin, which was readily assented to by the mate and pilot, the only persons present; the captain being left behind on account of ill health, and designing to join us in the Rappahannock. Neither rose or moved from his seat during prayer, but I thought considerable had been gained in the acquiescence and listening with attention. I felt no disposition therefore to censure or complain. If they cannot be induced to pray, it furnishes a good opportunity of presenting the truth to their minds.

March 20.—*Sabbath*.—More than two years have elapsed since I spent a Sabbath on the water, and a calmer day of rest I have seldom enjoyed. The weather has been sufficiently bright, to typify, and remind us of the sabbath above, where dark days and lowering welkins are unknown. I arose rather earlier than I have been accustomed to do, and began the day by imploring a blessing on myself, my shipmates, and the many dear friends left at a distance, with as much composure as the novelty of my situation would permit me to feel. I did not propose prayer in the cabin, as breakfast was hurried to get the Vessel in motion. About mid-day we passed Mount Vernon, and still retain it in sight from our present moorings. Two days sailing has carried us only sixteen or eighteen miles from Port. The wind being ahead and light we can only sail while tide and day-light favor us. I presented a testament to one of the boys on board, and requested him to inform the other boy that I would also give him one if he desired it. He has not yet applied, nor given me an opportunity of speaking to him on the subject. Since the vessel came to anchor and left the sailors entirely unemployed, I handed them some Tracts, which they received with apparent gladness and expressions of thanks. My ears have been tormented with considerable profaneness, both from the pilot, and from the hands. I had some conversation with the pilot on the subject; in which he acknowledged, that it was not only useless but pernicious, as he believed it made the wind and weather worse. I ought to have followed the hint, and exposed it as a sin against God, provoking his anger and judgments; but thoughtlessness, or a foolish fear of offending, or a deplorable want of zeal, and spirituality of mind, and perhaps all combined prevented my saying much. I retired to my stateroom and prayed for them. The Bible and Wolf's Journal have been my companions all the day.

March 21.—I had intended to take a farewell look at Mount Vernon this morning, but the brig set sail before I arose, and when I went on deck it was no longer in sight. Every feeling of regret however was soon banished by the fact that we were sailing smoothly and rapidly before a favorable wind, and a concurring tide. The Mansion house of the Father of his country remains substantially the same, as when he occupied it,

and probably the scenery around it is very little changed. The situation is one of the most tasty and elegant that could be found on the banks of the Potomac, or perhaps of any river. It is a cliff, or bank elevated a hundred, or a hundred and fifty feet above the level of the water, gently but irregularly sloping off in every direction. It fronts South-East. A turn in the river gives it a commanding view of the whole breadth of the stream below for many miles; and above at the distance of two or three miles Fort Warburton is prominently visible. The house is long, consisting of one lofty Story with a Piazza in front, supported by a row of pillars extending the whole length. It is built of wood painted white. The roof is adorned with dormant windows in genuine old Virginia style, and surmounted by a cupola, or minaret in the centre. The out houses are principally arranged on the South side of the mansion, and all very near the bank, which slopes gradually till it meets the waters at some distance below. Nearly all the land that is visible from the River is covered with wood, apparently the natural forest growth. Evergreen shrubbery, cedar or holly, or something similar in appearance adorns the banks of the river, and extends some distance up the side of the hill. But no monument tells the passing stranger what spot is occupied by the bones of the hero; and little could it avail him if a marble pillar rising almost to the clouds exhibited his name emblazoned on its capital, or if the venerable oak which shades his vault, could be made to bloom in perpetual verdure as an emblem of his fame, which lives and blooms perennial in the hearts of increasing multitudes of freemen. In hallowed repose let his ashes sleep till the resurrection morning, and then let them come forth a new spiritual body animated by a soul washed in the blood of the lamb prepared to receive higher honors and richer glories than any grateful nation or ten thousand nations could bestow. May I but witness and enjoy the splendors of that coronation day!

I have begun a course of studies to day to employ the passing hours profitably, as I am utterly destitute of society. Read the first chapter of Genesis in the original in connection with the Septuagint and Luther's German Version, and a few pages of Xenophons Cyropaedia. Wolf's Journal has supplied the pauses. We are now lying quietly moored between sixty and seventy miles from Alexandria, between Charles county in Maryland, and Westmoreland in Virginia, celebrated for having given three Presidents to the United States, viz. *Washington, Madison and Monroe*. The land appears more thickly settled and better cultivated than any I have seen on the banks of the Potomack.

March 22.—Yesterday the sun in its course towards this hemisphere crossed the Equator, and brought with it a considerable accession of cold. During the three days and a half nearly that I have been on board, I have scarcely been comfortably warm for one hour together, save while in bed, and not even then the first two nights. The cabin is not furnished with a stove, save an old footstove, from which I have derived considerable comfort. I walk the deck for hours together, and then sit down fatigued and chilled. My only resource is a seat in the sunshine, as much as possible secluded from the wind.

March 23.—In sailing, we have performed our accustomed movement this day. We set out in the morning with the tide, sail most of the day.

against light breezes, and then lie at anchor the remaining part of the twenty-four hours.

I observed with some curiosity, (it would have been surprize had I not seen it before) the difference of computation between the Hebrew and Septuagint in the ages of the Antediluvian patriarchs. Almost uniformly the Septuagint adds 100 years to the age previous to the birth of the first son, and deducts the same from the succeeding period, and thus makes the whole age accord with the Hebrew reckoning. I finished the account of the flood. Two or three articles of the Edinburg Review have afforded me gratification, by advocating the cause of poor untried prisoners against the Treadmill, and of poor laborers and mechanics against oppressive employers and oppressive laws. Yet in one instance I found a sidelong sneer against Bible societies, awkwardly introduced on an occasion which none but an exasperated enemy would think of seizing for such a purpose. When I met this I remembered that Dr. Buchanan had said more than a dozen years ago, that many pious men had discarded this Review on account of its hostility to religion, and to all the benevolent institutions to which religion gives the vital impulse.

March 25.—“They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.” Thanks to his name, I have this morning an opportunity to record a signal instance of his goodness in regulating winds and tides to keep us out of danger. We ran down the river yesterday with a good breeze, which promised to carry us speedily into the Chesapeake Bay; but most providentially just as we arrived at the mouth of the river, almost opposite the Lighthouse on the southern point, or cape, the wind died away to a perfect calm, and the turning tide compelled us to anchor. After lying an hour or two the pilot became uneasy, fearing the exposure to the swell from the bay, in case of an easterly storm, which the aspect of winds and clouds threatened. A light wind enabled him to sail across the mouth of the river and anchor in a safe place under shelter of Point Lookout, where we lay very comfortably all night. This morning an easterly wind and pretty heavy swell rendered it doubtful whether we ought to attempt to proceed. At last the pilot resolved to set out, and declared his determination with an oath, in the name of the blessed *Jesus*, which made me almost shudder, and anticipate the worst consequences. To me it was indeed a gloomy morning. The sea, or swell was so heavy, that I knew if I remained in the cabin I should be sick; and to remain on deck seemed still more hazardous, as it would expose me to a cold and damp atmosphere, which threatened rain. I committed myself with as much composure as I could command to the care and protection of my covenant God; and by relying on his goodness, and diverting my mind as much as possible from anticipation I was kept from distress. But the goodness of that God, to whom the case had been referred, kindly interposed, and prevented our leaving the river. After beating for some time across the mouth of the river, and having indeed got fairly into the bay, the wind increased so much that the pilot began to feel unsafe, and immediately changed his course, ran back some distance and entered the mouth of St. Mary’s river—a small stream, running into the Potomac from the north five or six miles from the Bay. While coming in, the wind was constantly in-

creasing, and still blows heavily. Thanks be to God, who hath heard my prayers, and the prayers of my friends, which have this morning come into his ears as a sweet savor. I have tried "to praise him for his goodness, and his wonderful works to the children of men."

March 26.—"Truly goodness and mercy shall follow me all the days of my life." I augur this from the kindness of the God of nature and providence, who regulates the events of my life in so much goodness. After we anchored yesterday a heavy rain came on, and the wind continued to increase until it became one of the severest gales, that have been felt this season. The rolling of the vessel made me somewhat sick, so that I was unable to offer prayers in the cabin last evening, which I regretted, as I wanted an opportunity to express my views of the providence of God, in the circumstances of the day. I slept sweetly; and this morning a fair wind is carrying us rapidly on our way. Since I began to write a block fell from the rigging, and struck the head of one of the men in such a manner as to render it a matter of astonishment, that he was not instantly killed. He is considerably hurt, but it is hoped not dangerously. May it but lead him to reflect seriously and profitably on the frailty of life, and necessity of preparing to leave it perhaps suddenly, for an untried and eternal state of existence. He told me some days since, that he had a Bible, and added in his peculiar style. "We reads, when we got time."

Evening:—This evening closes the week, and finds us lying snugly at the mouth of the Rappahannock. I had hoped, confidently hoped to be with my dear friends in Tappahannock this evening, and to spend the Sabbath with them; but a merciful God has ordered otherwise, and I feel no disposition to complain. I have been enabled to study considerably during the week. Ten or twelve chapters of the Hebrew Bible, from the beginning, thirty or forty pages of Xenophon, one third perhaps of Stuarts Grammar, Wolf's Journal and some articles of the Edinburgh Review constitute about the amount of my reading. I have lost this day and much time before on account of the cold weather, or rather from want of a comfortable retreat from the cold. My hand at this time, as usual when writing, is so much benumbed, as almost to refuse to guide the pen. I am constantly wrapped in my cloak, my gloves on my hands, &c. &c. But if I could only keep my heart warm, in the full sunshine of Sun of Righteousness, all would be right, all would be well. I have enjoyed some access to the mercy-seat, and received some answers to prayers; though these answers may have been bestowed in consideration of the prayers of my friends; for I really find it difficult to conceive how such prayers as I have too often presented can be answered. But whether theirs or mine the grace, the benefit are the same, and require as full and as strong emotions and acknowledgements of gratitude. I did want to praise him yesterday, but the stupifying sickness came on, and drove me to my birth. It was well however, and probably in the eyes of infinite wisdom absolutely necessary, that I should be thus afflicted.

March 27.—*Sabbath Morning.*—We lie this morning in the mouth of the river ready to proceed, but wind and tide conspire to prevent. Is not this an emblem of my situation in reference to the great work of my life,—the accomplishment of my ministry in the Gospel? I have been permitted just to enter the threshold of that ministry and there I lie utterly

becalmed. Perhaps I entered too soon, and God in mercy is allowing me more time to prepare. I have endeavored to act on this supposition by an assiduous attention to the improvement of my mind in such studies as the circumstances in which I have been placed have urged upon my attention. Yet I know not but I have erred by pursuing literary, rather than theological subjects. The propriety or error of this can only be determined when it is ascertained what situation I am designed to fill and what duties I shall be required to perform. Perhaps however it would be wiser for me to think less of situations and engagements in this world, and more of that situation beyond this sublunary sphere, to which every pang and every frailty admonish me, that I am hastening. Yet what I cannot but desire, I am prone to believe, and therefore I am unable to divest myself of the impression, that I must yet do something for the advancement of the Redeemer's kingdom. In this my strongest desires and anxieties concentrate, and accordingly, it has long been my severest trial, that I was excluded from any direct share in this glorious work. But God governs. This fact satisfies every doubt, hushes every murmur, and affords consolation in the darkest hour.

March 27.—The most of this day has been spent in reading Kotzebue's Memoirs, which I unexpectedly found on board, and had never seen before. It was rather contrary to my purpose to devote a whole day to a work merely of taste or amusement, but was adopted to day, partly because I do not love to stop when I take up an interesting work of this class especially if it relates to German literature or theology; but principally because the weather has been so cold, that I could not persuade myself to engage in any serious study; for I never can, or (what amounts to the same thing) fancy I cannot do any thing, which requires thought and reflection, when my room is not so comfortable as to make me feel quite at my ease.

In Kotzebue I was disappointed, yet deeply interested; for there is scarcely any thing in the efforts of German genius that is not interesting to me, though I am some times compelled to sigh over its aberrations from the path of rectitude. I was surprised to find so much in the sentiments, if not absolutely infidel, yet bordering on infidelity. The picture he furnishes of conjugal affection is charming, and it is proportionally melancholy to follow him, in flying from his grief for his lost, beloved Frederica, into the dissolute Society and Theatres of Paris. Much of the Book is occupied with notices, remarks, and critiques on dramas, and dramatic subjects—indeed his whole life seemed to be devoted to these subjects. One touching incident in a tragedy, which he witnessed at Paris, is worthy to be transcribed. It occurs in the drama entitled, "The last moments of Jean Jacques Rousseau," which seems designed to give an accurate relation of circumstances which actually occurred at the closing period of that Philosophers life. A short time before his death a young mechanic called on him in the performance of some duty of his profession, when the philosopher perceived traces of deep sorrow on his countenance, enquired the cause of it, and learned that his father was in danger of being carried to prison that very day for a debt of three hundred livres. The consequence of this must be, that the son would lose a maiden with whom he was about to be united, since her father

er would no longer consent to her marrying into a family he considered as dishonored. Just after the joiners departure Monsieur Duval brings him a letter with three hundred livres, from his bookseller Rey. Rousseau, extremely rejoiced at this accident, enquires of the nurse whether they are at present in want of money, and learning that they are not, he sends immediately after the young man, to whom he gives the whole sum. The youth in his gratitude for the favor, endeavors to throw himself at Rousseau's feet, but is repressed: "That were degrading both to yourself and me," says the philosopher.

"*May I? May I?*"—stammers the youth, as he spreads out his arms towards his philanthropic patron—"Why not?" says Rousseau and clasps him eagerly to his heart."

It is added: few eyes remained dry at this scene. Rousseau's widow was present at this performance; and on the appearance of the actor, who personated her husband, she fainted.

March 28.—*Tappahannock*.—The greater part of our voyage has been occupied in traversing the coast of that part of Virginia, originally granted to Lord Halifax and usually designated by the title of the Northern Neck. It comprizes several counties, and is distinguished as the cradle of the Virginian Presbyterian Church, although there is scarcely a remnant of that church left in this vicinity. A circle described around this place as a centre with a radius of thirty miles would scarcely include three members of that communion. Baptists, Methodists and a few Episcopalians, are the only advocates of the gospel here, and a vast portion of the population know little of its holy principles, and feel nothing of its purifying power.

A most cordial welcome after a separation of near two years affords the delightful prospect of two or three weeks unmingled enjoyment in a domestic circle endeared to my heart by the strongest ties of christian affection. May it prove a sweet refreshment to the social affections, and a salutary preparation for the loneliness and privations of the dreary voyage, in which I anticipate crossing the Atlantic, as soon as the vessel takes in her cargo, without a friend or fellow passenger. Then if ever on this side of the grave shall I need the support of my ever gracious Benefactor. But I can trust him. I have experienced his loving kindness too often to have any more apologies for misgivings or desponding anticipations. Kinder is his care and more tender his attentions than any mothers affection could dictate.

"Jesus, I my cross have taken,
All to leave, and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.

Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest."

THE MARYLAND CLASSIS.

Extract of the minutes of the Maryland Classis.

According to a resolution of the Rev. Classis of Maryland, passed in Shepherdstown, Va. on the 15th day of June 1829, the members of the said Classis together with their respective lay delegates convened in Emmittsburg, Frd'k. co. Md. on Sabbath the 23rd day of May, 1830, when the Rev. M. Bruner, the President of the Classis, delivered an appropriate discourse from the 16th verse of the 34th chapter of Ezekiel.

On Monday the 24th the ministers with their respective lay delegates convened in the Church; and the Session was opened by the President with singing and prayer. The following persons constituted the Classis:

Ministers.

Rev. Albert Helfenstein,
 " F. A. Scholl,
 " M. Bruner,
 " Jacob Geiger,
 " David Bossler,
 " George Leidey,
 " J. C. Bucher,
 " J. F. Dieffenbacher,
 Frederick City Church.

Lay Delegates.

Mr. George Decker,
 " Jacob Hade,
 " John Knode,
 " George Krouse,
 " Henry Rickenbauch,
 " Peter Galle,
 " John Schaffer,
 " Jacob Hasler,
 " Gideon Bantz.

On motion resolved, that the Rev. John H. Smaltz, from the Classis of East Pennsylvania, who has been called to the church in the city of Frederick, Md. within the bounds of this Classis, be received as a regular member of this Judicature.

On motion resolved, that the Classis deeply sympathize with the church of God, and the relatives and friends of the late Rev. Jonathan Helfenstein, in the decease of this worthy brother since the last meeting of Classis.

Resolved, that the Rev. Samuel Gutelius, of Zion's Classis, be admitted to this body as an advisory member.

The Classis now proceeded to the Election of officers by ballot for the ensuing year, whereupon it appeared that the Rev. Jacob Geiger was duly elected President, and the Rev. J. C. Bucher Secretary. The newly elected officers having taken their seats the Classis proceeded to consider the business regularly brought before them, of which the following is a brief extract.

Resolved, that the Rev. Mr. Hoffman of the Lutheran Church be admitted to sit as an advisory member.

All the Rev. brethren were now called upon by the President, to give a brief report of the state of religion, in their several charges; whereupon it was ascertained to our great joy, that peace, prosperity and unity prevail throughout our churches, and that upon the whole there is an increase in numbers, and they appear to manifest an activity and peculiar anxiety for the promotion of the general cause of Christ. The minutes of the Classis, which convened at Shepherdstown, Va. were now read incourse.

The several committees were also appointed by the president, and the

committee on correspondence consists of the Rev. Messrs. Scholl, Bossler, and Mr. Gideon Bantz.

The committee on the state of religion consists of the Rev. Messrs. A. Helfenstein sr. Bruner, and Mr. George Decker.

The Rev. Messrs. J. F. Dieffenbacher, Leidey, and Mr. John Knode constitute the committee to examine the proceedings of the last Synod.

The resolution of last Classis relative to the long absence of the Rev. Jacob Helfenstein was brought forward; and on motion, it was resolved that it be postponed until the committee on correspondence have made their report to this Classis.

The committee appointed in the year 1829, to draught a constitution for the government of an education society, reported that nothing was done. Whereupon it was unanimously resolved that the said committee, which consists of the Rev. J. Beecher, and the Rev. Martin Bruner, continue under their obligations, and report at our next Classis.

Resolved, that this said committee, appointed to draught a constitution for the organization of an education society in this Classis, be instructed not to procrastinate the discharge of their duty; lest the Classis should be again disappointed, and this important concern should be again delayed.

On motion resolved, that the Classis adjourn until 2 o'clock, P. M.

The meeting was concluded with singing and prayer.

Session 2.—Monday afternoon.

The session having been opened with divine worship, the Classis immediately proceeded to business.

The committee on the state of religion reported as follows; namely.

Daß nach der Aussage der Prediger dieser Classis, sie Ursache zu schließen hat, daß im allgemeinen Friede und Eintracht in den Gemeinden statt findet, daß ihre Zuhörer nicht nur dem Gottesdienst fleißig beywohnen, sondern daß auf manche das gepredigte Wort einen kräftigen Einfluß hat. Sie freuen sich sagen zu können, daß jetzt größere Anstrengungen gemacht werden, die Sache der Missions-Anstalt, sowohl als auch die unvermögenden Studenten zu unterstützen. Sonntagsschulen werden auch hier und da immer besser unterstützt, und mehr und mehr befördert; freylich sieht man auch Vieles das zu verbessern wäre, und worüber man Ursache sich zu betrüben hat. Das Wort könnte einen allgemeineren und gesegnetern Einfluß haben. Zu wünschen wäre es, wenn sich eine größere Anzahl Heilsuchender Seelen fänden: — Zu beklagen ist es, daß an vielen Orten der Unglaube und Aberglaube ihre Häupter frechempor heben— Zur Betrübniß hat man Ursache, daß die Nüchternheit, und die Ehrfurcht für den Namen Gottes noch so sehr im Schwange sind.* Aber wir danken Gott, daß durch die Bemühungen die gemacht werden, wir einer Zukunft entgegensehen dürfen, wo durch den Beystand Gottes diese Uebel weichen müssen. Gott verleihe hierzu seine Gnade und Segen.

Albert Helfenstein,
Martin Bruner,
George Decker.

This report was unanimously adopted.

The committee to examine the Acts of last Synod, reported as follows: viz. 1. That the delegates of Synod collect all monies in arrear for printing the Acts of Synod, and pay the same to the Treasurer of the Evangelical Reformed Synod.

* There is evidently some mistake here, either in the manuscript, or in our mode of reading it, perhaps the sense intended would be given by changing sehr into wenig.—Ed.

2. That the committee already appointed to make a collection of Hymns in the English Language, continue in operation ;—exert themselves in the discharge of their duty and deliver said collection to our next Synod for examination.

GEORGE LEIDEY,
JACOB F. DIEFFENBACHER,
JOHN KNODE.

This report was adopted.

Whereas the committee appointed at a former Classis to prepare an English Hymn Book for the German Reformed Church, are ready to report, therefore, on motion resolved, that a committee be appointed to examine the report of said committee ; and to report the result of their investigation to this Classis.

The committee consists of the Rev. Messrs. Helfenstein, Bossler, and Mr. George Decker.

The Rev. Mr. Grier of the Presbyterian Church, appearing in Classis, it was, on motion resolved, that he be invited to sit as an advisory member.

The committee of Correspondence report as follows : viz.

1. Ein Brief von 3 Gemeinden, nämlich : Uniontown, Taneytown, und Greenwood, für D. Graves, mit 12 Unterschriften, von jeder Gemeinde 4.
2. Ein Brief von J. Beecher, worinn er die Ursache seines nicht Erscheinens bey der Classis angiebt, und dieselbe ist : weil er eine Agentschaft angenommen hat, für die Amerikanische Sonntags-Schule Union. Er meldet ferner, daß Herr Mitchell, während seiner Abwesenheit seine Gemeinde bedient.
3. Ein statistischer Bericht :—Getauft 20, und das übrige ohngefähr wie letztes Jahr.
4. Ein Brief von Jacob Helfenstein ; Itens, giebt er der Committee eine hinlängliche Entschuldigung seines Ausbleibens von der Classisical Versammlungen. Itens, Verspricht er der Classis bey ihrer nächsten Sitzung beizuwohnen. Itens. Gibt er die Ursache an, warum er seine Gemeinde verließ und diese ist : weil er glaubte er könnte sonst nützlicher seyn als da. Itens, Gibt er eine lange Beschreibung seiner Reise, und meldet verschiedene Orter, welche er besuchte, und Arbeit die er verrichtete, seitdem er seine Gemeinde verließ.

F. A. Scholl,
D. Bossler,
G. Bantz.

This report was on motion accepted.

The committee on Correspondence, having reported a letter containing a call from the congregations of Uniontown, Taneytown, Greenwood Schoolhouse, and Woodsborough, to the Rev. D. Graves, the Rev. George Leidey, having Taneytown as yet under his pastoral care, objected to the said call.

On motion resolved, that the Rev. Messrs. J. Geiger, Bruner, Helfenstein, and Messrs. Knodé and Bantz be a committee to investigate the concerns of Messrs Leidey and Graves, and to report their decision to this Judicature.

Whereas the Rev. J. Beecher has accepted an appointment to an Agency for the American Sunday School Union, and addressed a letter to this Classis mentioning other satisfactory reasons for his absence, therefore, unanimously resolved, that he be excused.

The Rev. Jacob Helfenstein, in pursuance of a resolution of 1829 requesting from him his reasons for his continued absence from Classis,

sent a friendly letter, specifying his reasons; and he was therefore, on motion unanimously excused.

The Rev. Samuel Helfenstein, having tendered his apology to this Classis for his absence, and his reason being satisfactory, was therefore on motion excused.

On motion resolved, that the Rev. S. K. Denius, a member of this Classis in good standing, but now removed to Bedford, within the bounds of the Rev. Classis of West-Peansylvania, at his own request receive a regular and honourable dismissal from this Classis, and authority to unite with the Classis, within whose sphere he resides and officiates.

On motion resolved, to adjourn until to-morrow at 8 o'clock, A. M.—
The Session was concluded with divine service.

Session 3.—Tuesday morning.

Agreeably to the resolution of the last Session, the Classis convened, and having been opened with singing and prayer, proceeded to business.

The committee appointed to investigate the affairs of the Rev. Messrs. Leidey and Graves, report as follows: viz.

The committee appointed by the Reverend Classis, relative to the unpleasant difference, existing in the Taneytown Congregation between the Rev. Messrs. Graves and Leidey, after due examination of the *Parties*, and mature reflection, report; that the Rev. Brother Graves has violated the rules of Synod by interference in said Congregation, when in his own knowledge he knew the same to be in the regular call and charge of Brother Leidey, and thereby produced dissension and discord.

The committee recommend Classis to request of Mr. Graves to desist from officiating in the Taneytown Congregation, until this congregation be vacated. Also that the Secretary be required to inform the Congregation of these proceedings. And further would advise Classis, as there appears considerable dissension in said Church, which we believe cannot be healed under existing circumstances, to recommend Brother Leidey to vacate his call, as early as practicable.

A. HELFENSTEIN,
M. BRUNER,
J. GEIGER,
JOHN KNODE,
G. BANTZ.

This report was on motion unanimously adopted.

On motion resolved, that the Rev. D. Graves be admitted as a regular member, of this Classis, and that the call from the Congregations of Uniontown, Greenwood Schoolhouse, and Woodsborough be accepted and confirmed.

The committee appointed to examine the report of the committee on the Hymn Book for the use of the Evangelical Reformed Church in North America, report as follows: viz.

The committee appointed to examine the collection of Hymns ordered to be made by the Classis, beg leave to report, that so far as they have been able to attend to the collection on hand, they are disposed to express their

approbation. The arrangement of the subjects is almost the same as that in our German Hymn Book; the number of Hymns on each head appears to be judicious, not being too large nor too small, so that in the aggregate they would amount to about 500. As it is desirable to have Psalms as well as Hymns, a partial selection has been made. It is proposed to complete this selection between this period and the next meeting of Synod. It is thought proper to make this compilation from Watts' and the Low Dutch Psalms to the amount of about 200; so that the Psalms and Hymns together would make a book containing 700. Your committee therefore propose to Classis to recommend this compilation to the consideration of Synod.

As it was proposed to have our Heidelberg Catechism together with the Liturgy and prayers annexed to the Hymn Book, and as in the estimation of your committee this would swell the book to too large a size, the committee beg leave to suggest to Classis the propriety of recommending to Synod to have our Church Discipline, the rules for the Government of Synod, our Catechism, Liturgy and a form of prayers bound together in one book. Believing that such a book would not only be useful, but also highly acceptable to a large majority of the members of our German Reformed Church.

ALBERT HELFENSTEIN,
G. DECKER,
D. BOSSLER.

This report was, on motion, unanimously adopted.

On motion, resolved, that the vacant congregations, under the jurisdiction of this Classis, be supplied by the members of this judicature, until they receive the regular ministrations of a Pastor; and that these congregations compensate such supplies, with a just and reasonable compensation; "for the labourer is worthy of his hire," "and thou shall not muzzle the mouth of the ox, that treadeth out the corn," and "they who preach the Gospel should live of the gospel."

On motion, resolved, that the Rev. Messrs. Dieffenbacher, Bruner, and Mr. George Krouse be a committee to make out a list of such vacant congregations and their supplies.

On motion resolved, that the delegates to the Synod be henceforth elected by ballot.

On motion resolved, that the Editor of the Magazine of the Evangelical Reformed Church, be respectfully requested to translate the adopted Church Discipline of the Evangelical German Reformed Church, and to publish the same in 2 or 3 successive Nos. of the Magazine.*

On motion resolved, that henceforth every member of this Judicature be obligated annually to produce a written report of the state of religion in his pastoral charge, to this classis.

The committee appointed to prepare a catalogue of the vacant Congregations and their supplies, reported as follows: viz.

The committee report that the Rev. F. A. Scholl supply Cavetown and

*We would ask, what has become of this form of Government, or Church Discipline? It was adopted by the Synod, and referred to a committee for publication, since which we have heard nothing of it. If published we should be glad to be favored with a copy.—ED.

Leitersburg, on the 2nd Sabbath in July 1830, with German preaching; the Rev. J. F. Dieffenbacher, on the 2nd Sabbath in August, with English preaching; the Rev. J. Geiger, the 2nd Sabbath in November with German service; the Rev. Martin Bruner, on the 2nd Sabbath in January 1831, English; and the Rev. J. C. Bucher on the 1st Sabbath in March with English service.

2. That Sharpsburg and Crossroads be supplied by the Rev. J. F. Dieffenbacher on the 3rd Sabbath in June 1830, with English preaching; the Rev. J. H. Smaltz on the 2nd Sabbath of August at Crossroads at 10 o'clock A. M.—at Sharpsburg, at 2 o'clock P. M.—and at Boonsboro', at night; the Rev. J. Beecher, on the 2nd Sabbath in September; the Rev. Martin Bruner, 1st Sabbath in November 1830, Crossroads 10 o'clock A. M.—and Sharpsburg at o'clock P. M.

3. That Boonsborough be supplied by the Rev. J. C. Bucher, on the 3rd Sabbath in August; the Rev. David Bossler, 2nd Sabbath in October, with German service; the Rev. Martin Bruner, 1st Sabbath in November, with English service at night; the Rev. D. Graves 2nd Sabbath in January 1831; the Rev. A. Helfenstein, on 1st Sabbath in March English at 10 o'clock A. M.

(That Williamsport be supplied by the Rev. Martin Bruner, on the 3rd Sabbath of August 1830; the Rev. J. H. Smaltz, on the last Sabbath of September at 10 o'clock A. M.; and the Rev. Jacob Beecher on the 3rd Sabbath in December at 10 o'clock A. M., is the request of the committee appointed by the Classis to make extracts from their minutes.)

On motion resolved, that a committee of two be appointed to make extracts from the minutes of this Classis, and to have them inserted and published in the Magazine, in order that the people of our respective charges may become acquainted with the most important concerns of the Evangelical Reformed Church in general, and of this Classis in particular.

The committee consists of the Rev. J. H. Smaltz, and the Secretary of Classis.

On motion resolved, that this Judicature meet again on the 4th Sabbath after Easter in the year of our Lord 1831.

The Classis now proceeded to the election of a place for our next meeting; when it appeared that Middletown, Frederick co. Md. was duly appointed.

Resolved, that this Classis now proceed to the election of delegates to represent this Judicature at the Synod, which will convene at Hagerstown Md. on the last Sabbath of September, 1830.

The Election having been held, it was ascertained that the following Gentlemen were duly elected, viz.

Ministers, *primarii*.

Rev. Jacob Geiger,
Rev. A. Helfenstein, sr.
Rev. Martin Bruner.

secundi.

Rev. J. H. Smaltz,
Rev. J. C. Bucher,
Rev. D. Bossler.

Elders, *primarii*.

Mr. George Decker,
Mr. John Knode,
Mr. Gideon Bantz.

secundi.

Mr. John Shafer,
Mr. Henry Rickenbaugh,
Mr. Jacob Hade.

On motion resolved, that this Judicature adjourn, whereupon the Session was closed by the President, with singing and prayer.

That the above is a literal and correct extract from the original minutes of Classis, we the committee of Classis certify by affixing our signatures, on this 28th day of May, 1830.

JOHN H. SMALTZ,
J. C. BUCHER.

REVIEW.

Memoirs of the Life and Ministry of the Rev. JOHN SUMMERFIELD, A. M. late a preacher in connection with the Methodist Episcopal Church in America—By JOHN HOLLAND; with an introductory Letter by JAMES MONTGOMERY.—8vo. pp. 360. New-York, 1829.

This is a work of rare excellence. We speak not now of its literary merit. We speak of a higher quality. It is the simple and touching story of one who, for a few brief years, lived and laboured and suffered among us in the cause of Christ, *and was not, for God took him*. It is another added to that class of publications so delightful to all who love the Lord Jesus in sincerity, and who love to trace his image in his disciples. It is one of those few books which we read with hearts full of thankfulness to God—and when we have done, lift up our voice in

"Praise, for yet one more name with power endowed,
To cheer, and guide us, onward as we press."

In the beautiful comparison of Montgomery's Introductory Letter, "Like one of the racers, in that ancient game wherein he who ran with the greatest speed, carrying a blazing torch unextinguished to the goal, was crowned as victor—he *so* ran that he soon obtained the prize; and *his* light not extinct, even in death, but borne again in your hand, my dear friend, along the same path, while you retrace the Lord's dealings with him, through his swift and shining course, shall be a guide, a comfort and an example to thousands, who never witnessed its living corruscations." p. 14.

It is chiefly a compilation from his Diary and Letters, *filled up* with the biographical notices, and pious reflections of the compiler. The pious and devoted subject of the Memoir was born of respectable parents in the north of England, in 1798. His boyish days were marked by uncommon readiness in the acquisition of knowledge, by vivacity of disposition, and by an elevation of mind above his years. While at school, he distinguished himself by his classical attainments, and delighted his friends by his recitations in oratory; the germ of that eloquence, which, afterwards, gained so much applause, and, by the divine blessing won so many souls to his God. The pecuniary difficulties of his father removed him unexpectedly from school; and after residing a while in a counting house at Liverpool, with credit to himself, and advantage to his employer, he ac-

accompanied his father's family to Dublin. Here, at the age of fifteen, his fondness for company, the brilliancy of his colloquial powers, and his uncommon talents for pleasing, too soon associated him with the gay and the profligate, older than himself—older in years—far, far older in sin, who seduced him into a course of dissipation which it is painful to retrace. The theatre, billiard room and the card table were his common places of resort. But among all these irregularities, his passion for oratory only increased with his years. It was insatiable. His wild career of dissipation was frequently interrupted by intervals of bitter repentance. In one of those moments, when wandering through the streets of Dublin in tears, and in an agony of remorse which almost persuaded him to seek refuge in self-destruction, he was led to a prayer meeting by an old man, a stranger to him, and there he found rest to his weary and heavy laden soul. A thousand times, with bitter tears, had he made vows of reformation; but he made them in his own strength, and therefore kept them not. *Now* the resolution was made in the strength of the Lord Jesus; and from that moment to the hour of his death, he lived a life of devotion to his God and Saviour which few exhibit. For one year from that moment he engaged, with astonishing ardour in duties to himself, his fellow creatures, and his God. He aided his father in business—he superintended the education of his sisters—he intensely studied the Holy Scriptures—he was much in private devotion—he frequented the prayer meeting, the barracks, and the hospital—he prayed, exhorted, entreated, and then commenced that course of public preaching which nothing but sickness ever interrupted. With a constitution naturally weak, and rendered still feebler by excessive study, for love to his Master he spared not himself. During successive weeks he travelled hundreds of miles preaching meanwhile upon an average seven times in a week, and that too, sermons varying from one to three hours in length. In the words of his diary, "I have now preached fifty times, since I left Dublin this time, which is seven weeks since; and I have in that period travelled three hundred and sixty-two miles up to Cork." An alarming illness induced him to visit England for the benefit of his health. In that land of his birth he failed not every where to lift up his voice in the cause which he loved. He returned to Ireland, and, after enduring a severe relapse, projected and accomplished a voyage to this country, in which he had the happiness of being accompanied by his father and his sisters. He landed at New-York, in March, 1821. We need not minutely trace his course in this land. It is not forgotten. Weak in body, but strong in spirit, he at once began those labours of love which have made his memory so dear and so bright among us. At the close of the year 1822, he recrossed the Atlantic in search of health, to spend in the service of his Redeemer. He went to France. He went to England. He returned to America, improved but little in health. His earthly pilgrimage was "almost done," was "almost o'er." After a few more efforts, put forth, with the sincerity of a dying man, with the earnestness and energy of an immortal spirit, he rested from his labours. He brought, genius, taste, talents, life itself, and poured them out, like a box of very precious ointment, for his Master's use.—Some will ask in the language, if not in the spirit of Judas, "*Wherefore is this waste?*"

Some will blame him for being so lavish of his life. His biographer does it. We shall not discuss this much agitated question. We shall only record our heartfelt wish, that there was abroad, in the church, more of Summerfield's spirit of untiring self devotion. We doubt not that his offering was graciously received—and we doubt not that the memory of him and his offering, will live, wherever the gospel is spread.

We have drawn this hasty sketch for those of our readers who may not be able immediately to obtain a copy of the Memoirs—for we wish to allay that aching desire, which has been so long cherished, of knowing more of one whose abode among us was so short, yet so full of interest. We refer to the book itself for ampler details. But we caution our readers not to look there for the eloquent preacher whom they may have heard with astonishment and admiration. His sermons were extemporaneous, and written only on the hearts of those that heard them. His biography is the story of one who for seven years exhibited a practical exemplification of the Apostolic resolution, *I determined to know nothing among you but Jesus Christ and him crucified.*—His diary is filled with touching pictures of a heart deeply sensible of its sinfulness, and sometimes bursting with joys which none but Christians know. His letters are the productions of a mind polished by education, and controlled by piety. We abridge our critical remarks in order to indulge ourselves in more copious extracts. But we hardly know what selection to make from his journal. Few can understand or sufficiently appreciate his language unless acquainted with the peculiar circumstances under which it was written. It is evidently a record intended only for his own eye and that of his God. Great and good men differ in regard to the expediency of keeping a diary. It may be abused; but its advantages are certainly numerous and important. It enables us to detain those flitting thoughts which otherwise would pass away like morning dreams, and be forgotten. It aids us in cultivating a habit of minute attention to the feelings which move in our own breasts. Under the guidance of the Holy Spirit, it may thus be the means of giving that command over our thoughts which is so essential to the comfort of a Christian, and to his growth in grace. Then, the heart is so deceitful, and the memory so treacherous, that, unless the thoughts, words, and actions of every hour, and week, and month, are made the subject of careful examination, and frequent review, we shall inevitably rob ourselves of that valuable improvement which the *past*, properly studied, never fails to give. Such a scrutiny can never be deemed useless by any one who believes that his minutest actions, his idlest words, his most transient thoughts, are arrested by the pen of the recording angel, and that the faithful roll will soon be held up before the eyes of an assembled universe. Whatever opinion upon this question may be cherished in the abstract, Christians will rejoice that Summerfield recorded the feelings of a heart so full of love to God and hatred of sin. The following extracts from his diary remind us of Brainerd.

"Unceasing meditation on the word of God—private prayer, and self-examination in the presence of God. Oh! my sins of Omission! Omission! Omission!" p. 93.

"My mind was in an *unusually* happy frame this morning; I could weep all day long; I fear some temptation is at hand; I could scarcely restrain my feelings under family prayer. I retired immediately to the garden, and such a sweet, powerful time

of prayer, I dont remember." p. 94. "Commenced my Bible again—my mind is much happier this day than yesterday—I have a *little* faith—a *little* love—a *little* labour. Oh, my Lord! do thou increase it." p. 140.

We are happy in being able to quote his practice in favour of frequent and long continued private prayer, as pre-eminently conducive to ministerial usefulness. We remember hearing it said by an intimate friend of the late Dr. Payson, that it was the *daily* practice of that eminent divine, to spend *six hours* in *private* prayer. Summerfield wrote in his diary, "I find I should grow in grace more if I prayed in *private* more; all the *public* means of grace will not compensate me in this respect. By the grace of God, and relying on his divine aid, I purpose beginning from this day to pray in private *five* times every day." p. 93. The ensuing remarks of his biographer illustrate this beautiful trait in his religious character and may serve at the same time as a specimen of Mr. Holland's style and manner of writing.

"Summerfield *watched*—lay in wait, as it were, for *special* opportunities for *private* devotion, when he could uninterruptedly cry *aloud* in prayer to God.

"How much have they to answer for to their own souls, who never enter into their closets, shut to the door, and then pray to their Father which seeth in secret; or if they do, slink from secular engagements to this duty as to a task, and come away, not lightened of a burthened conscience, but as released from a necessary penance to keep conscience quiet *under* its burthen.—O, what a mercy it is to feel that burthen intolerable! to lie down under it at the Redeemer's feet like the woman who was a sinner, and though we speak not a word for shame and sorrow, determined never to arise till he says "Thy sins, which are many, are all forgiven thee:" at least, never till we are sincerely and with our whole heart, asking the blessing, and believing that we shall have it according to our faith, in the Lord's time. That time, indeed, is *now*, for *all his time is now*, who is "The same yesterday to-day and forever," but sometimes ours is "not yet." p. 84.

We have alluded to Summerfield's letters—we admire them.—They remind us of our favorite Cowper. They come nearer to that perfect model than any we remember to have seen. We speak particularly of his Letters from France. They are full of thought, feeling and observation, expressed with eloquent simplicity.

We have received much advantage and much pleasure from this book, and recommend it to our readers. We do not, however, recommend it as a perfect work of the kind—it has faults. There are things in it which we wish were not there. It is tinctured with a defect which appertains to our Methodist brethren, as a body. We mean their practice of employing familiar terms of endearment, to express their spiritual intercourse with Deity. It is unauthorized by Scripture use; it wounds the feelings of their Christian brethren of other denominations; it is a fruitful source of scoffing and derision to those who will not or cannot discriminate; it sounds more like the language of endearment to the nearest and fondest of earthly ties, than the spiritual communion of a child of dust with the Lord of Heaven and earth.

We have purposely avoided criticism upon the style of the biographer, because, in a work like this, we are willing to receive the plain unadorned language of a pious heart as an ample compensation for the absence of that grace, polish, elegance of style, which this refined and fastidious age demands.

The work comes to us in a very pleasing garb. The beauty of the printing, and the finished elegance of the engraved portrait, are highly creditable to the mechanical skill of our countrymen.

We repeat our earnest commendation of the work. We wish that the story of Summerfield's abundant labours may stimulate many to similar devotedness. We associate his name in our ascriptions of praise to God for all his servants departed this life, in His faith and fear ; and we love to think that he will be to many as he is to us,

"Yet one more image on the heart bestowed,
To dwell there—beautiful in holiness."

Theological Repertory.

RELIGIOUS INTELLIGENCE.

JEWS OF THE NEW TEMPLE.

The following account of a Jewish sect is given by the Rev. W. Ayerst, missionary at Dantzic.

As the condition of the Jews is an important object for our consideration when attempting to promote their spiritual welfare, and as there is a great diversity in the indications which denote their real state of mind, I have sent you a translation of a confession of faith, which was drawn up and read by a young Israelite at the time of his confirmation. Perhaps you may think it rather extraordinary that I speak of the "Confirmation" of a Jew, inasmuch as this is, properly speaking, a rite belonging to the Christian church, as consequent upon baptism. The "New-Temple Jews", however, as they are called, i. e. the friends and followers of the celebrated philosopher Mendelsohn, have introduced into their service, not only the custom of preaching in German, but also singing with an organ, and many other things like those which we have. A Jewish friend lately lent me the confessions of faith which had been prepared by a large and respectable family for their "Confirmation."

Of these confessions, that which seemed the most intelligible and decided in its statements is thus translated by Mr. Ayerst :—

"Among all the numberless benefits which have been conferred on man, religion must be looked upon as the foremost, and as the best gift of Eternal Love. It acquaints him with his destiny, and the purpose of his existence : It teaches him to live happy and content—provides him with comfort and hope in the greatest affliction—and gives him promises, which reach beyond this earth to the sacred mansions of eternity. It must, therefore, be my most heartfelt wish, and my chief object, to become acquainted with it—to open my heart to its soft impressions—and to confirm the same in me. The first of all the truths which it teaches is, the EXISTENCE OF GOD : and how gloriously does this impress itself upon our in-

most soul! A single moment spent in surveying the boundless magnificence of the universe convinces us that no effort of a blind and uncertain chance could have produced it. On every side is the thought presented to us, that it must be the work of One Almighty Being; and of the truth of this our conviction becomes more and more evident, as we reflect upon the order and harmony which pervades this immeasurable system in all its parts, and the regularity which prevails in the change of the seasons and the great course of nature. This Almighty Being, who is neither confined by time or space, cares for the greatest in the same degree as for the least of all the creatures in his worlds. I am also protected by his fatherly hand; his providence watches over every thing that exists: when, therefore, I am called to suffer, and when no help appears for me among men, and in this world, my trust in God is not shaken—my confidence in his eternal love, in his retributive justice, in the kingdom of eternal life, strengthens me; for a soul dwells within me that is immortal, and will continue to exist when my body has been long reduced to dust. The ennobling of myself by means of truth, love to my fellow-creatures, and improvement in virtue, are my duty in this world; and I will for this purpose make the doctrines of religion, which the Eternal has revealed by Moses and the prophets, which we find in the Bible, the rule of my conduct, and thus endeavor to obtain felicity for myself, and to assist in the hastening of that time of which the prophets have declared, that *the earth shall be full of the knowledge of the Lord as the waters cover the great deep*. May the All-gracious God give me strength, that I may continue faithful to my resolutions in this solemn hour; and may I ever endeavor to become more and more worthy of the name of a true Israelite!"

Mr. Ayerst adds—

Such is the creed of a modern well-educated Jew. The thought that he is a sinner before God, guilty and condemned, never enters into the question; and this is the great point which we always find it necessary to impress upon the Jews. We are sinners, not saints—unclean, not holy—guilty, and not innocent. But in order to feel this, the convincing grace of the Holy Spirit must soften, subdue and change the heart.

Missionary Herald.

MISSIONARY MEETING IN AFRICA.

[Most of our readers will recollect, that three French Missionaries accompanied the Rev. Dr. Philip to South Africa about a year since. The following account of their visit to a French Colony in Africa, which we copy from the London Evangelical Magazine, will be read with interest.]

From the South African Commercial Advertiser.

PAARL, Nov. 9, 1829.

Last Thursday evening a numerous and respectable congregation assembled at the Missionary Chapel in this village, for the purpose of hav-

ing introduced to them the Rev. Messrs. Lemoe, Bisseux, and Rolland, missionaries of "The Paris Society of Evangelical Missions." The meeting consisted for the most part of the descendants of French Refugees.

After singing and prayer, the Rev. Dr. Philip commenced an animated and interesting address, by observing that, although no man was more alive to the charms of natural scenery than he, it was especially in the contemplation of moral beauty that he delighted. While his visits to the Paarl had afforded him opportunities of indulging his taste for the beauties of nature, they had contributed still more largely to his enjoyment, by those exhibitions of moral and religious excellence which they had led him to contemplate. Never should he forget the pleasure which he enjoyed on his first visit to the Paarl, when he had his greatly respected friend and fellow-traveller, the Rev. J. Campbell, in company with Africaner, the African chief, so well known, not only in this colony, but also in Europe. On that occasion, this distinguished native Christian, in the very place where he (Dr. Philip) then stood, replied to a great variety of questions proposed to him in the presence of a large assembly; his answers were all taken down at the time, and have since been communicated to the Christian public. Dr. P. observed that he had visited his friends at the Paarl under a variety of circumstances, had often had occasion to rejoice in their prosperity, and sometimes to sympathize in their sorrows. He alluded to the ravages which death had made in many domestic circles since his first visit to the Paarl, and noticed especially the removal of that active and much lamented missionary, the Rev. E. Evans; but expressed his great satisfaction in seeing his place so efficiently occupied by his highly esteemed brother and fellow-labourer in the Gospel, the Rev. J. Kitchingman. He then entered into a variety of the most pleasing details in reference to the state of religion in those parts of Germany and France which he had recently visited. He noticed the delight with which the Protestants in Paris received his communications respecting the state of religion among the descendants of the French refugees at the Cape of Good Hope, and the lively interest excited throughout Protestant France, in the offspring of those holy and devoted men, who, for the sake of their religion, forsook every thing that was dear to them in the land of their fathers, and sought an asylum on the African shores. He then introduced to the meeting his three young friends, as the first fruits of the Paris Missionary Society, and concluded with expressing his desire and hope, that the short residence which they purposed making at the Paarl, might prove a mutual blessing to themselves, and those with whom they might hold intercourse.

A letter was then read from "The Paris Society of Evangelical Missions", addressed to the heads of families among the descendants of the French Refugees at the Cape of Good Hope, of which the following is a translation:—

"Paris, ——— 1829.

"GENTLEMEN,—You cannot have forgotten the native country of your ancestors, and the dear name of France still awakens doubtless in your hearts, sad yet pleasing emotions; under this impression, we trust, you

will receive with interest and affection, the children of that country, now going forth in the name of the Evangelical Missionary Society at Paris, to preach the gospel to the heathen population of South Africa. They have forever forsaken the shores of France, as your forefathers formerly did, but under widely different circumstances. The latter were under the necessity of fleeing from a country in which they were persecuted, yea, where they could not serve God according to the dictates of their conscience, without being exposed to the penalty of death ; but the French missionaries, whom we now send to Africa, go forth voluntarily, and have also the satisfaction of leaving their brethren in possession of the most unlimited freedom, civil and religious. They are constrained thus to exile themselves from their native land, for the purpose of preaching the gospel to the heathen, by love toward their God and Saviour. When your forefathers were obliged to leave their native land, they prayed for it, and besought God that he would not allow his gospel to be taken away from the hearts of its children ; but that the pure light of his word might continue to shine in that church, against which they were persuaded the gates of hell should never prevail. The three missionaries who will present to you this letter, Messrs. Lemoe, Bisseux, and Rolland, will convince you that the prayers of your ancestors have been favourably heard ; for how could they carry the light of the gospel into Africa if that light did not shine in their own country ? Yes, gentlemen, and beloved countrymen, God has shed his most precious blessings upon France ; he has kept alive in it the torch of his word ; and under the king who now governs us, true piety and good morals are making daily progress ; and as a confirmation of what we now assert, we present to you the single fact of the appearance of our three young brethren at the Cape of Good Hope.

“The society by which they are sent out and supported, has no other resources than those which the protestant churches place at their disposal. Their equipment, their voyage, and their future maintenance, are to be met by the voluntary contributions, which our brethren from the provinces transmit to their central committee at Paris. There we have an institution, where a great number of ministers of the gospel are educated to be sent out to heathen lands, and which we hope will become, by the blessing of God, a nursery for evangelists not only for Africa, but for other parts of the world. The commission which our young brethren have received from the committee is—to teach the doctrines of Christianity to the heathen of Africa. With this view they wish to remain some time among you, before they proceed to the place of their destination, in order to learn the Dutch language, which is spoken throughout the colony of the Cape. Gentlemen, receive them as countrymen, as friends, and as brethren, who come to you with affection. Assist them in the accomplishment of their glorious task ; facilitate the attainment of their wishes. The Rev. Dr. Philip, with whom you are well acquainted, and whom we have been so happy as to have among us, will himself introduce and further recommend our three young brethren.

“It is very gratifying for us to write to you, and we flatter ourselves with the hope, that this letter will become the means of reviving your correspondence with a country, with which for a long time you have had no

intercourse. We shall bless God, if it prove so. A letter from you, containing details in reference to the state of your families, would cause us the greatest joy ; and not us only, but all Protestant France ; for though we have never seen you, we love you, and we take the liveliest interest in all that concerns you. Receive now the assurance of our esteem and affection, &c. &c.

“In the name of the Committee of Directors,

(Signed)

COUNT DE VERHEUL, Pres.

PASTOR DOMON, Sec.

(The remainder of this article is necessarily omitted for want of room.)

SANDWICH ISLANDS.

Extract of a letter from the Rev. C. S. Stewart, dated at Honorura, 24th of November, 1829.

The readers of this work are aware that the Rev. C. S. Stewart, formerly a missionary of the Board at the Sandwich Islands, accepted, in the winter of 1829, the chaplaincy of the United States Sloop of War Vincennes, expected to visit those islands. The letter, from which the following extract is taken, was written when Mr. S. had been eight weeks at the Islands, and just as he was on the eve of departing. The letter would have contained a fuller account of his very interesting visit, had not the vessel commenced her return voyage much sooner than was expected.

Miss. Herald.

Full, and I doubt not, interesting accounts of the last two months, are prepared and preparing by the missionaries and will reach you soon. They will apprise you of the most important events, and of the general impression made by the visit of the Vincennes. It is all that could have been expected and has surpassed my hopes. From the first suggestion of the visit to me, or rather the proposition for me to accompany it, I felt that I might be more in the way of duty by acceding to it, than by taking any other course. That conviction has increased rather than diminished, and I am now fully persuaded that it has been of vital importance to the happy result, in which we rejoice with humble thanksgiving. I think a new era in the history of the people will be commenced by the Vincennes.

I have been enabled to visit all the stations, except that at Taui, and to see all the missionaries except two or three. Every thing connected with the progress of the great cause here is cheering, and abounds with promise of still greater things. The harvest for eternal life is rich and wide, with scarce a single reaper to tens of thousands. Hawaii at this moment, with her ninety thousands, has two laborers only on all her coasts, while every village and every district in all her borders echoes night and day to the inquiry “What shall we do to inherit eternal life?” —“Come over and help us—come over and help us.” I do not know how it will be possible for the Committee, the Board, and the American churches to refuse another reinforcement here.

I shall do all in my power to have a connected report of our visit pre-

pared on our way home. I could write a quire expressive of all I have seen, have felt since I have been here, and regret to send a word only. My heart is filled with gratitude and joy at the prospect of the church and nation. The king I trust, is safe as to the influence he will exert forever hereafter: he is an uncommonly fine young man.

Since this letter was received Mr. Stewart has arrived at New York in the U. S. ship Vincennes.

CHOCTAWS.

Under date of May 6th, Mr. Kingsbury makes the following statement respecting the aspect of things in the Choctaw nation, at the present critical period in their history.

It should excite our gratitude, that the minds of the serious Choctaws have been so little disturbed or diverted from attention to the one thing needful by the distracted state of our political affairs. We had an interesting meeting last Saturday and Sabbath at Hick-a-shub-a-ha. *Fifty-one* persons were admitted to the fellowship of the church, all of whom were natives, except two.

The affairs of our church are better than we have at some times feared they would be. Amidst all our trials and dark prospects, there are things which lead us to hope the Lord has not forsaken us. The schools at May-hew have never been more pleasant or interesting, and were never carried on with so little expense as at the present time. I do not write as if I expected our schools soon to be broken up. I cannot as yet realize that such a state of things is near, though it may be. We ought, it seems to me, to supply the young with the means of instruction as long as they continue here.—*Missionary Herald*.

THE LUTHERAN SEMINARY AT GETTYSBURG.

At a meeting of the Board of Trustees of this Institution some time since the Rev. E. L. Hazelius, D. D. of Hartwick, N. Y., was unanimously elected Professor of Biblical and Oriental Literature. We are not informed, whether he has accepted the appointment.

MEETING OF CLASSIS.

Zion Classis will hold an adjourned meeting for special business at York on the first Wednesday in September next. The members generally are requested to attend.

JACOB MAYER, Clerk.

ERROR CORRECTED.

The sum of \$10 noticed in our last as received from the Susquehannah Classis for the Education Fund, was given by the Rev. Mr. Ungerer, of Catawissa, Pa.

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VOL. III.

RELIGIOUS PREJUDICES.

(The following article has been kindly furnished by a distant correspondent. It occupies more room than we willingly devote to one piece in a number; but its character is such, that we could neither abridge or divide it with propriety.)

It has become fashionable to find fault with religious men because they believe what they have not examined. From this assumption it is very hastily inferred that the things believed will not bear the light of investigation. There is a class of men, who publish widely their dogmas and assert that the common belief in the doctrines of christianity is solely the result of prejudice and hence they very sagely conclude the belief must be wrong.

I have often been amused to see how those men bless themselves in a consciousness of their entire emancipation from all prejudice of education on subjects of religion. They boast of coming to examine for themselves, unbiassed and unshackled, the subject of christianity and its claims. Reason is their guide and reason alone *their* judge. What would amuse me most, if amusement were proper to be indulged on such a subject, is that those men are as much under the influence of prejudice as christians at whom they sneer. They seem to think it unpardonable weakness to believe on the authority of others any thing which belongs to the christian system. At the same time they are rejecting the same things without examination and on the authority of others. Such is the weakness and inconsistency of human reason and the arrogance of human nature.

But this will not justify the influence of religious prejudice. It ought however to silence the clamors of those who oppose christianity on this ground, since they are as much, to say the least, under the influence of prejudice as those whom they affect to despise.

I am not disposed to deny that much of the popular belief on all subjects is the result of prejudice. It is doubtless the fact in the operations of husbandry—in commercial transactions—in political opinions and in religion.

It is worthy of enquiry how far religious prejudices are *unavoidable* or

unnecessary—useful or injurious—creditable or discreditable to christianity, or to those who believe its doctrines. This enquiry is one principal object of the present article.

I define prejudice in the common acceptation—a decision of the mind, formed without examination of the facts, or arguments necessary to an impartial determination. This is its general and its technical meaning. When this definition is applied to christianity it will be readily perceived that prejudice has a strong influence over the minds and conduct of all men. It operates in favor of or against the principles of the christian religion according to circumstances not always of easy explanation. It is unavoidable. The constitution of the mind and its relations—its restless activity and limited knowledge render it necessary in very many things and at every age. It is utterly impossible for any man fully and impartially to examine all the doctrines and principles of christianity in his short life. But many he can examine, and the great principles, on which he believes them all, may be thoroughly investigated. When this is done, he is emancipated from prejudice—his belief is the result of testimony and his prejudices are superseded by his intelligence and judgment. For example—when a man has thoroughly weighed the evidences of inspiration and distinctly understands their conclusiveness in favor of the divine origin of the holy scriptures, he believes and has a right to believe, on divine authority, the doctrines taught in the bible. This is not prejudice.

The constitution of the mind is such that, in early life, it is impossible to be free from the influence of prejudice. The child knows little and desires to know every thing. His experience is not sufficient to furnish him with the knowledge necessary to regulate his conduct. He begins to act by imitation and appropriates the knowledge acquired by others to his own use. In every thing he adopts the sentiments of others and necessarily acts under their influence. His estimate of the knowledge and correctness of parents or those who instruct and guide him is of the highest character and he implicitly receives the impressions and directions given. His morals as well as his opinions are formed and cultivated in this manner, before his reason can examine or his judgment decide on the principles adopted. Religious opinions are necessarily imbibed in the same manner by all in early life. I say necessarily, because no children grow to the age of maturity without adopting religious sentiments of some character. Many are doubtless very ignorant of what is the popular belief, or religious creed in the region where they are educated. But some kind of religion is every where, and every youth of common faculties imbibes more or less of the current opinions unless special pains are taken to inculcate different sentiments. It is matter of necessity in all countries and depends on constitutional principles of the human mind. Let him, therefore, who would laugh at all prejudice, remember that it is a constitutional habit, from which he is himself liberated in very few things at the best. The existence and influence of religious prejudice are from unavoidable necessity. But on this part of the subject a hint is sufficient.

The question how far religious prejudice is *useful or injurious* is not so easily settled. Although it be unavoidably necessary, that alone will not prove its utility or the reverse. It might lead us to make a virtue of ne-

cessity, and use to the best advantage a mental habit which could not be avoided. From the statement already made it might be inferred, however, that it is useful or injurious according to its character. But in this case facts and not inferences are to decide. Let it, therefore, be a question of fact. Have prejudices in favor of christianity done any good? Have they done any harm? I confine the enquiry to religious prejudices, because this is the only class called in question and made the subject of ridicule. Children may grow up with all the unexamined prepossession in favor of a certain political creed—all the prejudices which cherish and strengthen the love of home and country and freedom—they may act under their influence without any examination all their lives and pass unreproached. But when a man loves and cherishes the religion of his fathers and practices the duties of piety without being able to defend its principles against the attacks of scepticism and infidelity, he must pass for a weak deluded man. At the present day in our country there is a mighty effort to awaken public sentiment against christianity by the cry of prejudice, as the foundation on which that religion stands.

Nothing can be more certain than that the stability and permanence of all those institutions, which form the safeguard of human society, depend more on religious prejudice than on the intelligence of the people.—Knowledge without principle can never induce men to respect the laws, the administration of the government, or the happiness of the whole community. What, for example, do our youth know of those principles which regulate their political conduct and attach them so strongly to this free republic? How did they obtain those principles and attachments? Doubtless from the instructions and examples of their fathers, and in part from the circumstances of popular sentiment by which they are insensibly governed. They are not with them the result of examination, but prejudice. Early and warmly cherished prejudices, of which every patriot approves, are the safety of our nation. The constitution of our government was the result of wisdom and virtue ripened into manhood. It was defended by the bone and sinew of a hardy and virtuous race, at an expense of blood and treasure. But in that very struggle more minds were attracted by prejudice in favor of the charm associated with liberty and against the odium of oppression connected with monarchy, they know not why, than by an intelligent investigation of facts. This cannot be rationally doubted, but it detracts nothing from their virtue or the value of their services. Who would call in question the power or the usefulness of this principle? No man would do it except one under the influence of a contrary prejudice and wedded to monarchy. The truth is, that with all the light and intelligence of the American people, less than half the honored instruments of our happy revolution and consequent free government could examine and weigh either the principles or the consequences of their agency—much less defend them. But early and long cherished prejudices were associated with principles and names which made them efficient instruments of our blessings.

Analogous to this important use and influence of political prejudices, are the benefits resulting from those of a religious character. I plead not now for sectarian opinions, or for polemical dogmas, but for the great

practical truths of christianity. I refer to the essence of that religion and its influence over the heart and the life. Now I say that prejudice in favor of this religion is vastly important both to the possessor and to the community. I admit that prejudice may be very wrong and very injurious—I also admit that it may be injurious when in favor of that which is right. But this admission may be made without at all impairing the truth or importance of the statement just given.

Let it here be understood that, in the following illustrations, the agency of the Holy Spirit is not denied, but always included as a fundamental principle, never to be dispensed with in the use of all instrumental agency. No means of social order, no advantage of religious improvement can be efficient without the blessing of the Spirit. He alone can make instruments and means efficient.

The prejudice in question is important to him who possesses it. By the supposition and statement, those who are enlightened and have examined candidly and fully the subject of religion are excluded from my illustration. Now there can be no doubt that men, who are prejudiced in favor of the christian religion are more likely to examine its claims and feel its influence, than those who are prejudiced against it—and I maintain that none under the light and means of religious instruction can be free from prejudice on one side or the other; unless they have thoroughly examined the subject, in which case judgment has superseded prejudice. Before a thorough examination all men regard religion through the medium of prejudice. But if it were otherwise I maintain that it is better for men to be prejudiced in favor of religion than to be indifferent. Truth may then take hold of their consciences and bring them to a sense of responsibility. Ordinarily religious truths have no access to minds prejudiced against them. If men were indifferent the truth would not affect the conscience. The only things favorable to the principles of Christ's religion, in the minds of unrenewed men, are conscience and prejudice. When these coincide in its favor there is some hope of success in appeals properly made to intellect and feelings. There is one grand principle, which shows the truth and importance of the position now taken. In the case supposed there is a predilection in favor of what is true and infinitely valuable to the soul. I know this is assuming as true what the individual supposed has not examined and what some have the hardihood to deny. But it is only assuming what other minds have examined and proved to be true—what no mind ever disproved—and what exerts a salutary influence on society wherever it is known and practised. It is assuming the truth of a religion which strengthens the habits of virtue and all the dispositions to social order, imparts consolation to the troubled mind, and sustains the soul in prospect of death. To assume, therefore, the truth of the religion which holds an influence over the prejudiced mind is proper in this stage of the enquiry. But even suppose it not true for the sake of argument, then religious prejudice is valuable and vastly better than its opposite. This supposition, however, my mind cannot admit as possible. Thousands of minds and those of a high order for strength, intelligence and integrity have acted under the influence of this religion and

the characters thus formed have been the best which the world has ever seen.

Take now this religion as a system of ethics. There is no other system which can regulate human society and restrain men from vice except that found in the gospel. This is proved by the history of the world in all ages and under all circumstances of knowledge and ignorance. If, therefore, men are prejudiced against the gospel, or indifferent to its principles, there is no bond upon their consciences. But that which operates as a restraint upon men to deter them from vice is useful to themselves as well as to others. Prejudices in favor of religion do actually restrain men from vicious indulgences and preserve them from injuring their own reputation and destroying their own peace. The illustrations of this fact are numerous and valuable. But the advantages resulting from those prejudices to the community are obvious and great. Their influence is the only substitute for moral principle, which can produce a continued and salutary effect on social order, safety and happiness. All the moral habits of children are formed on this principle. It is impossible to give them, in early youth, sufficient knowledge of any system of ethics to form and govern their conduct without an appeal to this constitutional principle. Teach children and youth that no moral principle is to govern them until they are able to examine and estimate its philosophical value; the effect would be most disastrous. They would break loose from all moral restraint and imbibe strong prejudices against all moral principle and social order. Such a course would take away the safeguard of human society. All sense of responsibility is in the first place a prejudice in the minds of children, but this lessens not its salutary influence. Children do not examine the reasons of their responsibility to parents and magistrates, or to God, but they are taught to feel it, and their respect for those whom they love leads them to adopt their opinions and instructions, under the influence of which they act. This prejudice, in favor of the opinions of those whom they respect, becomes a habit and exerts a salutary influence when they grow to manhood. But for this habit the laws of the land could never produce the restraint necessary to the public safety. I consider this prejudice as accounting for the greatest portion of all the moral and religious influence over unregenerated minds. According to the doctrine of the gospel they are all averse to the principles and practice of pure and undefiled religion—they love not the truth, holiness or morality of the christian system. What induces them to the observance of many moral habits essential to public safety? It is the strong influence of early prejudice. I am aware that this influence is often strengthened by what is denominated a rational conviction of religious truth and its moral worth—truth which they neither love nor truly appreciate. But this very fact speaks volumes in favor of the early prejudice. Beside we sometimes see men who profess to have examined and rejected in theory the christian religion; and who practice from habit according to principles, which in theory they affect to despise. It is well both for themselves and the community that their speculations have less practical influence over them than their despised prejudices. For whenever such men can succeed, which, alas, is too often the case, in divesting

themselves of all their former prejudices, they become a curse to themselves and a scourge to the community. This is also a fact, that speaks strongly in favor of the doctrine which I advocate and shows the value of religious influence over a large class of prejudices and over the constitutional habits of men.

There are, it is true, injurious effects of this prejudice, which I am not disposed to conceal or deny. Through its influence christians are often feeble in their faith and disproportionate in their character and conduct. They rest satisfied with principles, which they have not examined and with an influence which they have never questioned. They seem so obviously conformable to the general character of the gospel that they overlook their deficiencies. The consequence is they do not grow in grace as they ought, nor as they might in the enjoyment of their privileges. Self examination is omitted, without which there will be no profitable application of gospel truth to the heart. Their piety will be dwarfish and comparatively blind and useless. They may be moral, and social order may not suffer from any external violation of the laws; but their piety is not improved and expanded by intelligence and zeal in the cause of truth and righteousness. It is not to be understood that all the ignorance and sluggishness of christians must be ascribed to religious prejudice, but there can be no doubt much evil of this character results from its influence.

It has a tendency to cherish superstition which is always blind and never seeks the high enjoyment and usefulness of intelligent and active piety. That there is much superstition mixed with religion, even in protestant minds cannot be denied. But it is so much less conspicuous than under the influence of papacy that many overlook it entirely and imagine there is none. What does exist may be ascribed, in a great degree to the influence of a prejudice, which ought, according to the principles of protestantism, to have been superseded by a careful examination of God's truth.

Although prejudice and superstition are different in their nature and influence, there is much affinity between them. Superstition regards more especially unnecessary scruples in the observance of religious rites which are not commanded by God, or things of minor importance. It is absurd and acts without and often against evidence. From this definition it will be readily perceived that there is a tendency in prejudice to cherish a superstitious regard to things of little importance in religion, or having no connexion with the gospel which always promotes intelligence. The highest enjoyment of religious truth and duty is connected with enlarged views of revelation in the relations and connexions of its doctrines, precepts and promises. Although knowledge alone "puffeth up", yet, connected with warm devotional feelings and an ardent love of the truth as it is in Jesus, it expands the mind, humbles while it exalts the soul and gives more elevated and substantial delights than can otherwise be enjoyed. As for activity, expanded views of God's plan of mercy and just conceptions of man's agency in the accomplishment of that plan, excite the most vigorous, persevering and systematic efforts in the best cause. It is granted that prejudices, even in favor of religion, or of

that which is perfectly correct, too long indulged prevent a disposition to investigate the truth and tend to the substitution of a superstitious obstinacy in the place of intelligent firmness. And if it do not this it makes them feeble who trust to its influence without prayerful examination of their faith and hope. Nothing, but an intelligent active piety can answer the demands upon the christian church, at the present time, in their high obligations to benevolence and enterprize. Prejudice cannot lead men to a due estimate and apportionment of duties. Some things will be too highly valued and others of the highest importance will receive too little or no attention. Under the influence of unchastened prejudice the distinctive characteristics of a sect are considered more important than the vital principles of the gospel, or the glorious enterprize of evangelizing the world.

Let it not be supposed that I ascribe all attachments of denominational character to prejudice alone. I do not, nor would I wish, in the present state of things, to break up all such distinctions. But I doubt not that the scenes of millennial light and benevolence will bring God's people as well as watchmen to see eye to eye, without the least jarring of sectarianism. This will be done by means of institutions, accompanied by the sanctifying influence of the Holy Ghost upon the hearts of men, giving them such expanded views and holy desires, that they will be united in affection, in principle and in object. Much of the littleness of party names and party attachments doubtless originates in prejudices in favor of forms adopted by those under its influence and against others of perhaps equal value. Still nothing but the love of truth and, in the language of the apostle, a determination "to know nothing save Jesus Christ and him crucified" among all christians, could justify an amalgamation of all denominations. In the present state of things many advantages as well as evils result from different names and sects of religious associations. It is my deliberate opinion that greater benefits than evils have resulted to the christian church from those distinctions. And yet I know the evils which have been connected with those divisions have been very great. In this opinion I may be singular and accused of sectarian bigotry. I may be accused of carrying my plea for religious prejudice out of its legitimate sphere. But it would be easy to enumerate many advantages derived through the medium of denominational distinctions, if they were necessary to the illustration of my subject. Since however they are not essential to the discussion, I shall omit them for the present. One explanatory remark, however, seems requisite. As the influence of prejudice is the necessary result of constitutional habits and existing circumstances: so the division of the christian church into various denominations is necessary from the existing tendencies and circumstances. These may all be changed in the day of millennial brightness. Until that time arrive, the division might remain, but this gives no licence to unhallowed feelings or party animosity. Particular circumstances may render things valuable and necessary, which under other circumstances would be useless.

The question, how far religious prejudices are *creditable* or *discreditable* to christianity, may be very briefly answered. Just so far as they

promote the interests of true religion and no farther. That they may be *useful* is demonstrably certain—and that they may be *injurious* is proved by melancholy facts. In one case they are creditable; in the other they are the reverse. It may be thought difficult to discriminate in these cases. But for those who possess intelligent and improved minds the task will not be difficult. For others under the influence of prejudice it may be very difficult. We are not to expect of those under the influence of a prejudice against religion that they will discriminate. Their minds are blinded and their eyes shut against all that is valuable in christianity itself. They reject the whole as superstition without examining the truth in evidence. With such we have nothing to do in this discussion. There is a class, however, under the influence of a prejudice, which cherishes superstition and sectarian bigotry. Such will not discriminate and their feelings are discreditable to themselves and the religion with which they associate such prejudices.

It would extend this article much too far to discuss this subject in all its bearings. It is a subject, if I mistake not, seldom discussed, or directly attended to, except in the language of invective. There is one suggestion of an obvious character arising from this discussion, which deserves a moment's consideration before I close the article.

The whole view, taken of the subject, furnishes a strong argument in favor of the *early* and *careful* religious education of children. If children are necessarily governed by their prejudices—and if this influence goes with them through scenes of youth and maturity, until they can possess time, intelligence and patience to examine thoroughly the foundation of faith and hope in the gospel—*early* religious instruction is immensely important. Character and habit form early of necessity, and pains must be taken if they are to be valuable. Who, that believes the great truths of revelation, would be willing to have his child grow up under the influence of prejudice against the inspired volume? Who, that values the usefulness and the everlasting interest of his child, would entrust his education where it would be likely to imbibe moral contamination and a prejudice against the gospel of Jesus Christ? Religious instruction should be faithfully and affectionately inculcated at the fireside, in the sabbath school and in all our common schools. There is a radical defect in the education of children all over the land: and if the influence of sabbath schools and other means employed do not correct the evil and produce a reform, our country will be ruined in a few short generations. This is no vain prediction. The prejudices of our children must be educated in favor of truth and righteousness, or they will be against that system of religion which alone can support social order. The church of God must rouse her energies in behalf of the rising generation, or lose the lambs of the flock—the community must awake in favor of this cause, or perish under the curse of neglected and abused privileges. May God avert the merited evil and reform the church!

E. F.

THE LAST CAKE.

"It tastes very well, mother, I'm sure it does," said little Jane Cadwell, as she broke off a bit of a small cake, made from the remnants of a peck of meal.

"Although our bread is coarse, Jane, it is better to live so, than to possess all the riches of this world, and to be strangers to that God, who careth for the poor and forsakes not those who put their trust in him.

Mrs. Cadwell was now encompassed with affliction. But she had seen better days. Once she was encircled by friends, and sorrow was a strange word with her, and then she dreamed not that dark days and cloudy skies would so soon shroud the fairest prospects of her life. On a kind husband and an infant daughter, she lavished her warmest affections—she loved them as life; but in an unexpected hour, Mr. Cadwell was removed from her forever, and little Jane and herself left to mourn the loss of their sole comfort and support. He had not been wealthy; but the little he possessed was in a few years expended for their frugal necessities. And then by the labor of her own hands, Mrs. C. supported herself and daughter. But at the time of which I am speaking, her busy wheel was idle—no one, not even her best employers could supply her with work; but as the good woman was accustomed to trust and obey her Father above, she did not despond.

"Mother," said Jane, "if you have no work soon, and this last cake is gone, what shall be done?"

"Forget not child, what I have often told you, that God will not forsake those who put their trust in him. Let us go to our closet, and there humbly bow before the Lord, who heareth prayer."

"I fear not for myself, I am willing to die; or if I ever shrink from death, it is at the thought of leaving you without a guardian in this dangerous world.—I almost wish to go to heaven, for your papa is there—he died rejoicing in the goodness of the Lord."

"I trust, Jane, that you never go to rest at night, or arise in the morning, without praying for the forgiveness of your sins, and blessing God for all his kindness towards us, day by day."

"Not to my recollection, Ma;—I should much rather go without my food."

Nothing could give me so much joy as to see in you indications of devotedness to God.

"Twas you, my mother, who first taught me thus to pray, and give my tender heart to God. And should I live a hundred years I never could forget you, my dearest mother."

"If I knew you had the spirit, as well as form of devotion, I could say though in poverty, I am rich. Every day I am more convinced of the goodness of that Being, who knoweth the secrets of all hearts.—Now let us worship him and retire to rest, and if our lives are preserved to another day, the Lord will provide for us."

They rested, and peaceful were their slumbers, and in the morning they

were greatly refreshed. They read a chapter in the word of God, then bowed themselves in fervent prayer. When they arose from their devotions a faint knock was heard at the door. On opening it, a young woman presented Mrs. C. a warm loaf of bread, and work sufficient to last a whole week, with the promise of more as soon as that was finished.

"Come now, my child," said the good woman, "let us praise the Lord with our whole hearts; for scarcely had we cast our burden upon him, before our prayers were answered.—Bless the Lord, O our souls and all that is within us, bless his holy name."

They kneeled again in humble devotion.

Tell me not of the palaces of the rich, or the courts of the esteemed among men; but in the poor and lowly cottage—there, O there, true pleasures are to be found, when parents teach their children the fear of God whom they serve, and walk together in the footsteps of piety. In sorrows they are comforted—in distresses and trials they rejoice—and poverty itself cannot exclude them from a rich inheritance in the care and friendship of God.

D. C. C.

N. H. Observer.

ATTACHMENT TO ZION.

PSALM 137.

The circumstances under which this psalm was conceived and written were exceedingly gloomy. The author, his friends, and most of his countrymen were prisoners of war, and consequently, according to the custom of ancient times, slaves to their conquerors. Many years had elapsed since they had seen Jerusalem, the beloved city, which still dwelt with so much affectionate interest in their hearts. The last time they had seen the home of their youth the horrors of war were spreading desolation around them. The remembrance of that awful day when they were driven at the point of the spear from their homes, their boasted temple, and all they held dear would often rise in frightful images to their excited imaginations. To alleviate the anguish of such painful recollections they would naturally look around them for some cheering contrast in their present situation. But ah, no pleasing prospect, no consoling hope here met their eyes or soothed their aching hearts. Strangers in a hostile land, deprived of the comforts and endearments of home, destitute of the ordinances of the Lord's house, and probably not even permitted to observe their holy sabbath, all was comfortless and dark enough to awaken the most melancholy emotions when they remembered Zion.

By the waters of Babylon we sat down,
We even wept at the remembrance of Zion:
On the willows around us we hung our harps:
For there our conquerors required of us hymns—

Our oppressors demanded rejoicing :
 "Sing for us one of Zion's hymns."
 How can we sing Jehovah's hymns in this foreign land !
 If I forget thee, O Jerusalem, let my right hand forget—
 Let my tongue cleave to my gums if I remember not thee ;
 If I prefer not Jerusalem to the highest of my joy.

Such are the tender strains in which a pious Jew bewailed the desolations of Zion, and expressed his affection for the place and the institutions with which all his temporal and all his spiritual interests were associated. The temporal part of these associations were peculiar to the Jew, and corresponded with the feelings which attach every man, more or less ardently to the place of his birth and education.

The heart has its own chords—its harmonies,
 All springing from the soul—
 With all those dear and hallowing sympathies
 That speak not of the present, but the past—
 The past in all its glory.

But in the religious part of these recollections and associations every pious heart must participate, when thrown into similar circumstances: for the christian in every age and nation, as well as the pious Jew in Babylon, is interested in the welfare and affected with the desolations of Zion. He can possess little affection for the Redeemer, who loves not the Redeemer's kingdom. If we love him, we cannot fail to cherish warm attachment to all that are his. The whole history of the church, Jewish and Christian, abounds with interesting illustrations of this truth. How often did the "sweet Psalmist of Israel" pour out the ardor of his affectionate spirit in prayers and praises for the prosperity of Zion? How often does he mourn for her calamities, and lament the success of her enemies! The venerable Eli sat listening at the gate of Shiloh, when his ungodly sons had taken the Ark of the Covenant into the field of impious warfare. His heart beat with tremulous anxiety as he waited for tidings from the army. The messenger of woe arrives. The Philistines have prevailed, and both "his sons are slain"—he listens with composure till the dreadful intelligence is announced—"and the Ark of God is taken." This is too much—he sinks, he dies. With what affectionate interest did the prophets year after year guard the welfare of Zion? In what sweetly melancholy strains do Jeremiah and Amos lament the deplorable condition of the church in their day! Yea, every one of the prophets, from Moses to Malachi, manifested under all circumstances the most affectionate regard for Israel's spiritual glory. When with prophetic ken they are enabled to penetrate the dark veil of future times, and contemplate the glory of those days which infinite wisdom designed for Zion, what exulting strains burst from their enraptured lips, and animate their almost evangelical pages!

In tracing the history of the Church under the Gospel Dispensation, do we find less zeal, less devoted attachment to the interests of Zion? Apostles and disciples, males and females, after the example of Him, who best knew the worth of Zion, hesitated not to sacrifice their ease, their worldly attachments and pursuits, and even their lives for the promotion of the Redeemer's Kingdom. We trace, as in a pathway of light drawn by the hand

of inspiration, the indefatigable course of the Apostles and their fellowlaborers, through opposition and tribulation of every kind, which the malicious bigotry of Jews, and the lawless superstition and unfettered cruelty of pagans could inflict. How zealously did they persevere in their laborious efforts! How vigilantly did they guard against the intrusion of disguised enemies into the church, and the dangerous influence of pretended friends! And when any went away, or walked disorderly, how did they lament the circumstance as a public calamity! "Of such," says an Apostle, "I have told you often, and now tell you even *weeping*, they are the enemies of the cross of Christ."

Do we thus love Zion? Are we sensible of any similar attachment to the interests of the Redeemer's Kingdom? If we love Zion our daily prayers, unless we confine ourselves to a set form of words, will partake more or less of the feelings which animate our hearts. Whatever subject occupies our "mind and its thoughts" with deepest interest will be most likely to obtain an affectionate remembrance in our devotions. We all know how naturally the recollections of dear, and especially distant friends, come up in our minds before the throne of grace. We need no prompter, no memento, but our spontaneous feelings of devoted affection. If therefore the cause of Zion possess a distinguished place in our feelings, it cannot fail on all proper occasions to occupy a prominent place in our prayers. Is this our practice? Do we thus love Zion and bear her interests on our hearts before the Mercy Seat? Will the closet, the family circle, and the social meeting bear witness for us that we prefer Jerusalem to our highest interests? But this interested attachment will necessarily display itself in our conversation as well as in our devotions. It is a fact, which the observation of every day establishes, that in ordinary cases those subjects in which we feel the deepest interest will occur most frequently as topics of conversation, especially when we perceive or suppose a corresponding interest in the bosoms of those with whom we converse. The man whose heart is engrossed in the pursuits of the world, the politics of the day, or some hopeful speculations, will find little difficulty in introducing his favorite topics in almost every society and on almost every occasion, not even sparing the holy sabbath from the unhallowed intrusion. And is it less easy or warrantable to introduce religious conversation in the social and domestic circle—especially when that circle is composed of fellow christians? Why should it be—how could it be, if our hearts were equally interested?—"Out of the abundance of the heart the mouth speaketh." Does Zion's welfare therefore occupy our tongues, or can we spend hours and days in society—in christian society, without a recurrence to it, or only a cold, occasional, uninterested remark. Is not this sad evidence, that it dwells not in our thoughts, that it occupies not our hearts, that it engrosses not our affections? In the conduct also it will exercise its influence. As the love of Jesus shed abroad in the heart extensively affects the whole character and conduct of the individual, so that modification of this love which respects the Redeemer's Kingdom in the world must necessarily exert its appropriate influence. If we love a friend, we naturally do all in our power to promote his reputation and prosperity. If we love Zion we cannot fail

to labor diligently for her welfare, and exercise all our influence to advance her prosperity. No duties will be deemed too arduous, no services too difficult, no selfdenial too irksome, and no sacrifices too costly to procure her aggrandizement. We shall be ever ready to devise new measures, or carry into execution judicious plans already devised, to promote her interest and extend her salutary influence among the families of mankind. Whether our personal labors, or our pecuniary contributions be called for, we cannot hesitate. Does the cause require it? Does the Lord demand it? Answer these, and there is no third question. The Jews in Babylon, at the time referred to in the commencement of these remarks, made no efforts for the restoration of Zion, because their situation as prisoners necessarily precluded the possibility of making effort; but as soon as their liberty was restored, they arose in all the energy of their spirits, returned to the scene of desolation, and engaged in the work of renovation with all their combined efforts. Their desolated houses were to be rebuilt, their neglected fields and gardens to be cultivated, but they seemed to forget their private interest and private accommodation, in their zeal for the restoration of the temple and reestablishment of the institutions of religion. They labored; they prayed; and they derived encouragement from the promises and prophecies, with which their portion of the sacred records abounded.

Thou wilt arise; thou wilt have mercy upon Zion;
For the time to favor her—yea the set time is come:
For thy servants are interested in her stones;
They sympathize in her very rubbish.
Therefore shall the heathen revere the name of Jehovah,
And all the kings of the earth thy glory.

D.

PASTOR OBERLIN.

Infant schools owe their origin to an obscure Lutheran minister in a half-savage corner of France—the Ban de la Roche, or Steinthal. The merits of their remarkable founder were buried in the remoteness and insignificance of his little parish, and it seems as if by mere accident the intelligence of his existence had been discovered. We allude to John Frederic Oberlin, Pastor of Waldbach, whose life was published in London last year, edited by a benevolent female, and which, whilst scores of pernicious English works have been reprinted with disgraceful haste, remains not only unpublished, but so far as we remember, unnoticed in this country.

The District of the Ban contains about 9,000 acres and when *discovered*, had probably less than two hundred families, scarcely civilized. A barrier of mountains seclude them from common intercourse with the neighboring provinces, and they hardly tilled the ground. The first effort to improve their condition was made by a German Lutheran minister, named Stouber. Upon coming into the district, he indeed found what were called Schools, but the instructor of the first he entered, was a superannuated swineherd, too decrepid, to leave his bed; and the rest were shepherds who imparted

their scanty knowledge to their children in the winter months. Many of the teachers could not read with any fluency, and few made pretensions to the art of writing.

Stouber's first effort was to procure better teachers, and in order to encourage the more informed class of the inhabitants to undertake the task, abolished the name of schoolmaster, to which there was a decided aversion on the part of the recluse aristocracy, and substituted that of regents, or superintendents, under which title some consented to co-operate with him. By his exertions aided by donations from the German border, he provided books and a school house. Some opposition was made by the peasants to the system of instruction, from the dread that some occult mystery was concealed beneath the unconnected syllables of the spelling lessons. The progress of the bolder spirits, however, so effectually overcame this objection, that in a short time an *adult school* was established, which was taught on part of Sundays, and in the evenings of winter.

The Bible was only known to the people by report. Stouber procured fifty copies, each of which he divided into three parts, for the purpose of more general distribution. Aided by the simplicity of his weekly sermons and private instructions, they soon were enabled to read with pleasure and understanding. In these employments the indefatigable minister spent seventeen years of disinterested labour, when he was called to a church at Strasburg. Anxious to provide a successor who would follow up his plans, he prevailed on Oberlin, a native of Strasburg, to succeed him; who, with his wife, undertook the charge in 1767, in the 27th year of his age, residing at the parsonage house, left by Stouber at the village of Walderbach.

Oberlin projected more extensive plans than his predecessor had attempted. His first effort was to persuade his parishioners to open a passable road, by which their territory might be reached, and the means of communication with the more civilized districts increased. The proposal was listened to with astonishment and incredulity; but when the worthy pastor took up a pick-axe and set laboriously to work himself, he was soon joined by his people. He continued to direct and share their labors, until in 1770 a communication was opened with Strasburg, and a bridge thrown over the intervening river. He introduced trades, by selecting from the elder boys the best qualified, and apprenticing them to mechanics at Strasburg. The dwellings of the peasants were wretched cabins hewn out of the rocks, or sunk in the mountains: Oberlin caused them to build comfortable cottages. He taught them agriculture, and the method of raising fruit-trees, which made a magical change in the barren appearance of the country, and he finally established an agricultural society.

Oberlin directed his principal efforts, however, to the education of the youth. In the course of a few years he procured the erection of a school house in each of the five villages, into which his parish was divided. 'During the construction of these buildings,' says his biographer, 'the preparation of masters continued; but as Oberlin had observed with concern, the disadvantages to which the younger children were subjected, whilst their elder brothers and sisters were at school, and their parents busily engaged in their daily avocations, he laid down a plan for the introduction of *infant*

schools also.' He therefore, in conjunction with his wife, appointed a *conductress* for each village. Instruction and amusement were blended. Two women were employed in each school, one in directing the manual tasks, the other in instructing and entertaining the children, who were from two to seven years old. When weary of sewing or knitting, the conductress would exhibit and explain to them, pictures relating to scripture-subjects, natural history, and maps. She would also instruct them to sing moral songs and hymns, taking care to prevent the use of the barbarous *patois*, which was their vernacular tongue.

Thus trained, the children in due course entered the higher schools, in which a more elevated course of instruction was pursued. *Every Sunday* the children of each village assembled in rotation at the church, to sing the hymns and recite the religious lessons they had learned during the week, and to receive the exhortations of the good Pastor or *dear Papa*, as they called him. Besides this meeting, all the scholars were assembled weekly at Waldbach, where they were examined by Oberlin. His friends at Strasburg subscribed liberally to aid his schools, and he was thus enabled to establish a circulating library for their use, to print a number of elementary works exclusively for them, and to procure some philosophical and mathematical instruments. Prizes were awarded to masters and scholars, to stimulate them respectively to diligent exertion. He prepared an almanac, filled with useful instruction and advice. He taught his pupils botany, and to draw flowers from nature. Every child, at a certain period, was required to plant two young trees, to impress early upon their minds the duty of contributing to the general prosperity.

We cannot follow the details of his patriarchal life: it was one scene of active benevolence and zealous piety. At one time he was so deeply impressed with a sense of the religious wants of America, that he determined to emigrate to Pennsylvania, a design which was frustrated by the revolutionary war. As the population of the Ban increased, Oberlin introduced cotton spinning and weaving. The thriving settlement attracted much attention, and in 1818 the Royal Agricultural Society of Paris presented Oberlin with a gold medal, in testimony of their sense of his services to mankind, and especially in the science of agriculture. The decoration of the Legion of Honour was awarded him by Louis XVIII. He was visited by several travellers from England, who expressed the utmost gratification and astonishment at the good order and happiness which prevailed. Oberlin died in June, 1829, aged eighty-six. The memoirs before us are of a cast which must captivate every reader. All that Utopians have dreamed of seems to have been realized by the community, whose history is identified with the life of Pastor Oberlin.

Sat. Morning Journal.

TRAVELLING SKETCHES.

No. III.

[From the papers of a minister of the German Reformed Church.]

B——, *March 23.*—This day the mortal remains of Mr. E——, son of the gentleman with whom I lodge, were committed to the narrow house appointed for all living. The day presented a striking emblem of his melancholy fate. The morning shone in all the mildness of vernal radiance. Scarcely had the sun begun to cheer the face of nature, before dark clouds interposed and closed the day with a gloomy storm. Few young men have taken their place on the stage of life with more flattering prospects, few have passed through the scenes of a short life under more affecting circumstances, and few have made their exit in denser darkness. At an early age he took his stand in society, and for a time held a rank among the first in the village in the circles of gaiety and amusement; but this career was short. At the age of nineteen, during a "season of refreshing from the presence of the Lord", he was hopefully made a subject of renewing grace, and no less efficiently than promptly he devoted all his energies to the service of the blessed Jesus. In these pursuits, he persevered with increasing vigor and usefulness for nearly two years, when a deep cloud overshadowed him and blasted all his prospects. A protracted season of mental derangement accompanied by periodical and frequent convulsions, prostrated all that was interesting and endearing to the dust, and tortured to agony the sympathies of an extensive circle of friends and relatives. After the lapse of several months his convulsions gradually subsided and returning sanity cheered the hearts of his friends and again shed lustre on the sombre colors of his destiny. But sanguine anticipation was disappointed. Though his reason was restored and his mind in some respects apparently improved, yet his judgment or prudence and the tenderer sensibilities of his nature had suffered an irreparable shock. His pious friends waited and watched in vain for the renewed developement of his spiritual faculties and character. These seemed irrecoverably gone. For a time he resumed the discharge of religious duties, yet he never manifested any thing like the same spirit by which he had before been animated. His spirituality of mind was manifestly lost, his zeal was dead, his christian affection and ardor all gone, and even the form of godliness was gradually laid aside. Scarcely a year had elapsed from his recovery before another event occurred, which produced a new scene of desolation in his bosom, and seemed to extinguish the last ray of hope that gleamed on the darkness of his destiny. This was the death of a young lady in whom all the remaining sensibilities of his heart were concentrated. The soothing streams of consolation could not be poured into his disordered mind. O could he then have fled to the arms of a compassionate Saviour as his refuge and his strength, a very present help in trouble; surely light might have shone in all its heavenly sweetness upon his darkling path. Though a child of misfortune he might have been cheered with the blessed consolations of the gospel of peace. But instead of

this, he adopted a course adapted in its nature to perpetuate in his bosom the very bitterness of woe, and render that bosom inaccessible to all spiritual, all rational comfort. This was a resort to a cold stoical philosophy, in order to exterminate from his bosom every vestige of sensibility. In this he so far succeeded as to hush the tumult of feeling, and repress the swellings of sorrow. An apparent calm succeeded which continued with little variation during the remaining years of his life. He always assumed a cheerful countenance, and labored to induce his friends to believe that he was happy. He was affectionate in his disposition, amiable in his character, correct and uniform in his deportment, active and successful in his mercantile pursuits, and universally esteemed in society. But the few pious friends, who knew him best, and watched his course with deepest interest, were fully persuaded that misery coucealed in the deep recesses of his heart was preying on his vitals, though he seldom or never acknowledged it even to them until a short time before his death. His constitution was naturally strong, but had been left in a shattered state by his convulsions; subject especially to much nervous debility; though sufficiently vigorous except during some severe attacks to enable him to devote unremitted attention to business till within a few days of his death. From a variety of circumstances it is rendered indubitably certain that he anticipated a speedy death for several weeks previous to its occurrence. One of the most affecting of these circumstances was the preparation of some dying communications for his friends. He spoke of these communications two or three weeks before his dissolution, when there seemed no reason to apprehend immediate danger in his case. Soon after his last attack and confinement, three days before his death he lost his reason, and remained either deranged or insensible till he breathed out his spirit, and departed without exhibiting the least symptom of late returning spiritual life, to soothe the deep anguish of his pious friends. The state of his mind, feelings, and prospects is fully disclosed in his farewell to an affectionate sister, with which this sketch may close.

"Farewell, dear Maria, my life's gloomy taper
Will soon be extinguished; my trouble will cease.
Life to me, has at best, prov'd a cold, chilling vapor,
Which I freely exchange for a mansion of peace.

Long has my fond bosom, enslav'd by keen sorrow,
Desired to be freed from the stern shaft of grief.
From Philosophy's pages, I've oft tried to borrow
Some kind consolation or lasting relief.

Cold indeed is the comfort, I've drawn from those pages
Tho' it oft has caused smiles on my features to glow;
Yet in those pleasing smiles my heart ne'er engages—
That heart has been fill'd with the bitterest woe."

BENEFITS OF THE SABBATH.

Whether we consider labor as intended to produce the immediate result, wealth, or the more remote one, well-being, physical and moral, we have no hesitation in saying that we believe it becomes more instead of less productive by an occasional suspension. We all know that our faculties cannot be kept forever on the stretch. Without the nightly intervention of that "blessed thing, sleep," as Coleridge calls it, to suspend our toils and labors, sooth our cares, and recruit our strength, we should all, in a very short time, go mad and die. But the preservation of a sound, healthy, and cheerful condition of our nature requires, in addition to this, an occasional suspension of labor for longer periods; and it was, doubtless, in the kind view of accommodating his commands to the constitution which he had given us, that the Creator prescribed the observance of a weekly day of rest. The man who constantly pursues his worldly objects without allowing himself a moment's leisure, gradually acquires, by a sort of moral gravitation, an accelerated and feverish intensity of action, which, if not checked in one way or another, ends in extravagance, bankruptcy, and ruin. By wholly diverting his thoughts one day in seven from business, and turning them upon the high and glorious subject of his intellectual and moral relations to God, his fellow men, and the universe, he cools the fever of his mind; and when he takes up his affairs again on Monday morning, he is surprised to find with how much clearer a judgment he considers the plans and purposes of which he took leave on Saturday. He now perceives errors that before escaped his attention, rejects imprudent projects that before presented themselves in tempting colors to his heated fancy; and if his gains at the end of the week be one-seventh less, they will probably at the end of the year be seventy-fold more. Instead of being a miserable bankrupt, he will be a thriving, healthy, happy man. We have no hesitation in saying that the fault we have here indicated of a too urgent pursuit of worldly gain, is a common trait in the character of our countrymen, and that a more exclusive devotion of the Sabbath to repose and religious contemplation would be a most wholesome corrective of the evil. We strain every nerve to the utmost, employ every cent of capital that we own or can borrow, and not content with obtaining an honorable subsistence for ourselves and our families by the regular practice of our respective callings, grasp, with an agonizing effort, at any project that holds out the least prospect of extraordinary gain. What follows? A few persons amass immense fortunes, the possession of which has no very favorable effect upon their own characters or those of their children. The rest, at the first little convulsion in the world of business, are swept, like dead leaves before a November blast, into the gulf of bankruptcy. It would be vain to deny that the general habits of our active men of every class correspond in the main with this description; and it is, in our opinion, equally certain that a real and *bona fide* suspension of worldly cares one day in seven would greatly improve—were it only by its negative and sedative effects—the state of mind which leads to these extravagant efforts and their disastrous results. It is, in short, clear to us, that the

labor of the community, by being suspended one day in seven, becomes, not less, but on the contrary a great deal more productive of wealth than it otherwise would be.

But this view of the subject, however important, is by no means the most so of those which may be taken of it. The object of all this toil and trouble, these convulsive strainings and desperate enterprises, is after all the acquisition of the means of subsistence: "meat, clothes and fire"—nothing more. But this, though a legitimate object of pursuit in life, is far from being the only one. It belongs entirely to our lower and animal nature. The intellectual and moral principle, the god within, the mind, that loftier and nobler portion of our being by which we hold affinity with the sublime Spirit that created and informs the universe—this too has its claims, and they are of a far more urgent and momentous character than those of the other. But how can we do them justice if our thoughts are for ever absorbed, without the interruption of a day, an hour, a moment, in the routine of business? Our intellectual and moral nature is refined and exalted by study, solitary musing, or instructive conversation on elevated subjects—by the interchange of kind and charitable feelings—by the contemplation of the goodness of the Creator as shown forth in the majesty, harmony, and beauty of his works. If we mean to rise in the scale of being above the tools we work with, or the brute animals that we employ, we must allow ourselves time for these ennobling and delightful pursuits. The merchant must not nail himself forever to his counter like a bad shilling; and the lawyer should remember that there is one supreme court in which his precedents will lose their authority, and his special pleas their importance—that there is one cause, and that his own, which he must finally argue upon its merits. Let it be enough that the business of the world is pursued with unremitted activity and perseverance from Monday morning to Saturday night. When Sunday comes, let the weary be at rest. Let the laborer of every kind cease from his toil, and go up to the house of God, not to ruminate upon the affairs of the preceding week, or to lay new plans for the coming one—but to yield up his whole soul to the current of lofty contemplations which the scene and the service are fitted to inspire, to feel the ravishing influence of sacred song, to indulge the devout aspirations that lift the humble spirit in holy trances to the footstool of the Almighty.

Nor let him think it too hard, if in the mean time his letters remain unread in the post-office. They will not grow stale before to-morrow. His communion with God is of much more consequence than his correspondence with his agent or consignee. Whatever the mere man of business may think of it, this is, after all a matter of high importance. Unless the deepest thinkers have erred in their conclusions from the most mature experience and reflection—unless the strongest feelings within us are all delusion—unless the word of revelation be a lie—it is certain that our mysterious nature is only one of the transitory forms of a permanent existence—that our lot hereafter will be determined forever by the use we make of our faculties here. "As the tree falleth so it must lie." If we voluntarily degrade our minds in this world to the level of the brutes, it is impossible that we can start in the race of eternity with so much advantage as others,

who have done their best to strengthen, exalt, and purify the intellectual and moral principle that survives the body. These are at once glorious and fearful truths. They are truths which the greatest sages and lawgivers of every age, from Moses to Numa, and from Numa to Franklin, have kept in view in their political creations. No state of ancient or modern times ever obtained any real stability, of which the government did not rest, in one way or another, on the steadfast and immoveable rock of religion. Under our free and happy forms of political constitution, the only way in which this salutary principle can produce its beneficial effects, is by its influence on public opinion; and however much we may regret to differ from the very respectable committee, whose report we have been examining, and the writers who concur with them, we have no hesitation in expressing our conviction that the people of the United States have nothing better, in regard to their political concerns, to hope, or wish, than that all their agents should be *influenced in the exercise of temporal power by religious belief*. This would not bring about, without apparently attaching any very distinct meaning to the terms, *a union of church and state*; but it would procure us the blessing of Providence—a wise, liberal, efficient, and above all, honest administration of the government in all its branches—a condition of general and constantly progressive prosperity—and to sum up all in one word, peace.

N. Amer. Review.

THE BLIGHTED FLOWER.

"How black and shrivelled that flower is this morning, and how unlike it is to what it appeared yesterday!" Such was the language of a little girl to her father as she led him to the spot where the flower had been growing. It was quite withered and dead. It had been admired for its beauty, and its fragrance had been delightful; but now every charm was gone. "Shall I water it," said she, "to restore it?" "No," replied her father, "that will be in vain; you cannot make it alive again, but you can render it more useful than it was in the season of its glory; for it is a more affecting monitor to you than it was then. That flower is an emblem of the early decay to which youth is liable, and in which many round you are this day bending to the grave. And what a change does sickness and death make on their appearance! A short while ago all was blooming and sprightly; now the face is wan, the eyes are sunk, the heart is cold, and the arm is helpless. A mother's care cannot redeem a dying child from destruction; nor can her tears revive that frame from which the breath has gone forth."

Not far from the flower there was a young tree which had been transplanted from an obscure corner into a situation deemed more advantageous for its growth and beauty; but it faded away; and while all around it was flourishing, it was naked and dry, and soon became rotten. "And what a lesson is this to you!" said he to his son, who had joined them. "The sit-

uation to which you point as more honourable and lucrative, may be one in which your strength will fail, your acquirements may be unavailing, and your hopes may perish. Many young men who, in subordinate situations, were modest, active, temperate and obliging, have, when advanced to a higher sphere, become haughty, luxurious, indolent and overbearing. The prosperity of fools destroys them; and far better is the obscurity which is blessed by humility and contentment, than the distinction which pride and oppression render hateful to others and a curse to ourselves."

"But what is the reason," said the youth, "why children that are promising in their capacities and dispositions, and who are so much the delight of their parents, should be taken away? A flower is of little importance; but a youth, the object of so much solicitude, and in whom so many hopes centre, cannot be removed without the most painful feelings in those related to him. And why does God require such a sacrifice?" "Your question," said the father, "should never be thought of but with awe. All human beings are the creatures of God's hands, and he can take from them life, or any other of his gifts, at his pleasure. Thus, too, he exercises the faith and the submission of the parents; that faith which can believe his love in the most painful dispensations, and that submission which, without a murmur, can give up its own will to his."

The following beautiful sonnet was written by a young person in her twelfth year; and when she had just completed her fourteenth, she closed a life as amiable for piety and sweetness as it was remarkable for genius. "This sonnet," says Dr. Symmonds, "which was once read by me with exquisite delight, is now transcribed by me with tears."

ON A BLIGHTED ROSE-BUD.

Scarce had thy velvet lips imbib'd the dew,
And Nature hail'd thee infant queen of May;
Scarce saw thine opening bloom the sun's broad ray,
And to the air its tender fragrance threw,
When the north wind enamoured of thee grew,
And by his cold rude kiss thy charms decay.
Now droops thy head; now fades thy blushing hue;
No more the queen of flowers, no longer gay!
So blooms a maid, her guardian's health and joy,
Her mind array'd in innocency's vest;
When suddenly impatient to destroy,
Death clasps the virgin to his iron breast.
She fades: the parent, sister, friend deplore,
The charms and budding virtues now no more!

"But," added the father, "such early removals are acts of mercy in God to those whom his grace hath prepared for heaven. That rose will soon be dust, and will in no form flourish again; but though the bodies of the just die, because of the sin which hath entailed mortality on our nature, the spirit is life, because of righteousness—the soul lives and reigns in heaven. And what have they to complain of who are thus early taken from earth, when they are thus early translated to heaven? They are taken from a scene where their virtues would have been tried by temptation, their characters stained by infirmity, and their hearts wounded by affliction, to a world where they are the companions of angels, the attendants of the Saviour,

perfect in his image, and blessed in his joy. It is this hope which most effectually solaces the parent's heart. The eye is dim with tears when it looks to the dust; it is clearest of tears and brightest in hope when it looks to heaven."

How strikingly is the hope expressed in the inscription which the late Dr. Good prepared for the tomb of the last of his sons, which states that he died of a violent fever in the thirteenth year of his age; and that in him talents the most extraordinary were united with a disposition the most amiable.

"Early, bright, transient, chaste as morning dew,
He sparkled, and exhaled, and went to heav'n!"

The influence of such hopes that excellent man stated most beautifully in a letter of condolence, written to a friend whom God had similarly tried. "The similarity of our trials is peculiarly remarkable. I, like you, had every thing I could wish for in one, one only. I enjoyed the present—I feasted on the future. At the age of twelve the same fatal disease made its attack: the result was the same. My arms, like yours, formed a pillow during the last gasp. There was the same sense of piety while living, and the same prominent shoot of genius. But there are a few gracious drops intermixed with every cup of bitterness, or how could man at times endure the draught? You have them from this source; you have them from the recollection of having sown the good seed at an early hour, in the best of seasons, and in a propitious soil; but most of all you have them in the harvest that has already been produced—in the safe deposit of the grain in its imperishable garner. It is accomplished; the great task entrusted to you is executed; the object of life is rendered secure."

"But what can be the reason," said the youth, "why the good and the promising are so early removed, when some depraved and mischievous persons are permitted to reach old age?" "As well might you ask," said the father, "why that flower is blighted while yonder unsightly weed is suffered to rise and spread unhurt and undisturbed? 'Behold,' said Elihu to Job when he had been speaking rashly of the procedure of the Almighty, 'in this thou art not just; I will answer thee that God is greater than man. Why dost thou strive against him?—for he giveth not account of any of his matters.' It is easy with him to supply the place of the most accomplished youths, and in thus suffering the wicked to grow old in security, he shows the greatness of his patience and the hardening power of iniquity. How wonderful is the thought that God glorifies his patience in sparing the wicked, ere he glorifies his justice in their destruction."

"You see, my children," added the father, "that while the flower has withered, and that tree has died, many other flowers and trees are blossoming in all their glory. Such is the benignity of your Creator that instances of his wrath are rare in comparison of those of his goodness. Families in which one child is smitten, have others continued with them in whom they are comforted; and even in cases where every child is taken from a dwelling, the power of religious principle, and the kindness of the Father of mercies, can give resignation and peace to the heart. I knew a father from whom all his children were removed, when their progress in education was such as to excite the hope, not only of comfort from their filial piety, but of

credit from the culture of their talents; and who, by the death of his partner, was left with none to share his burden. Silent was the dwelling where childhood and youth used to sport so cheerfully; and lonely the home that was blessed by the care of love; but in such a scene friendship ministered with peculiar solicitude, and the heavenly Comforter dwelt there in his strong consolations. Such a parent is spared the anxieties which often darken the last hours of him whose death-bed is surrounded by a helpless, weeping family; and to him heaven opens with attractions most alluring to his heart. And let it not be forgotten, that such bereavements are made by Him who spared not his own Son, but delivered him up for us all, and who will with him also freely give us all things.

"Now take with you, ere you go from this spot, your father's counsel. Seek that interest in Christ without which death can, at no period, be safe; cultivate those graces which are the beauty of the soul, and watch against every thing which may occasion their decay. Seek your portion in objects more precious and durable than earthly things; mark God's darker ways, not with presumptuous curiosity, but with adoring awe; be humble and serious; and when your father dies he will leave you under better care than his; and if you should die before him, you will leave him for heaven. To the eye of nature a parent gives a dead child to the grave—but to the eye of faith he gives it to life eternal."

Falkirk.

H. B.

London Evan. Magazine.

A FRAGMENT.

It is an important fact that the friend of Zion in his exertions for her prosperity must meet with opposition. Every age and every nation which has received the Gospel has furnished abundant evidence of this fact.—"They who live godly in Christ Jesus shall suffer persecution." The enmity between the seed of the woman and the seed of the serpent began early, and has always been inveterate. Trace the history of the church from the first promise made to Adam down to the present time, and you will see her continually struggling with enemies, and wading through the blood of that unhallowed warfare waged upon her by relentless foes. Prophets and Apostles, Martyrs and Confessors, yea a host of the meek and unoffending followers of the lowly Jesus have sealed their testimony with their blood. Scripture, history, observation and experience unite their testimony, and assure us, that if we will adhere firmly to Zion, we must expect opposition in proportion to our fidelity. How should it be otherwise? Shall the servant expect to fare better than his master? Need we hope or wish to be borne on beds of roses since our Saviour met such cruel opposition? Scarce had the heavenly stranger made his appearance in our degenerate world, when the sword of enmity aiming at his heart was sheathed in the blood of Bethlehem's innocent babes. The powers of darkness then assembled all their

forces to the dreadful combat. King and priest, jew and gentile, scribe and pharisee all rallied round the standard of blind opposition. Nor did they cease their unrelenting rage till Calvary's mount reechoed to the dying Saviour's exclamation, "*It is finished.*" Although that moment broke the tyrant's sceptre, and hurled him headlong from his bloody throne, yet still he lives, the prince of darkness, to execute his direful schemes of opposition to the Redeemer's kingdom. Zion is still the object of his inveterate hatred—but still it is not a hopeless cause. Although the enemy be vigilant and powerful, yet we have a captain, whose flaming sword spreads terror and dismay through all the rebel ranks. Jesus is on our side: and "if God be for us, who can be against us." The cause is his, the warfare is his, and the glory of the triumph shall be his. His promise has secured eventual success. Glorious things are promised—glorious things are spoken of the City of our God; yet for these things, saith Jehovah, will I be enquired of by the house of Israel, to do these things for them. G.

POETRY.

JACOB'S DREAM.

What pilgrim's this, who, spent with toil,
Has stretched his limbs upon the soil,
His weary eyes to close?
'Tis Jacob, forc'd from home to fly,
And thus beneath the naked sky
Compell'd to seek repose!

No gentle hand his pillow smooth'd;
No kind, maternal accents sooth'd
His anguish and his pain;
The firmament is o'er him spread,
A rugged stone supports his head,
His couch the grassy plain.

Yet on his sense that night there stole
A dream, which cheer'd his fainting soul,
And to the wand'rer show'd
That Isaac's son and Abraham's heir
Could never roam beyond the care,
Or guardianship of God.

A ladder seem'd from earth to rise,
And pierce the portal of the skies
Beyond the reach of sight:
And on it, lo! the heav'nly train
Descended now, now soar'd again,
Amidst the realms of light:

While from th' eternal throne a voice
Commands the pilgrim to rejoice,
And calm his troubled brow;
Assur'd that soon, from strand to strand,
His children shall possess the land,
Where he's a stranger now.

The rising sun the vision broke;
With holy awe the patriarch woke
His father's God to hail,
Who thus a wand'ring outcast led,
At heaven's own gate to rest his head,
And glance within the veil!

O Lord! like Jacob here below,
A homeless wand'rer forth I go,
In quest of Canaan's shore;
Then let thy presence cheer me still,
Thy promis'd peace my bosom fill,
That it may fear no more.

And when, with toil and trouble spent,
The soul which oft on thee has leant
Shall sink to rest at even;
O may thine angels o'er me spread
Their wings, and make my dying bed
To me the gate of heaven!

Edinburg.

H. E.

London Evang. Magazine.

RELIGIOUS INTELLIGENCE.

TRACTS IN GERMANY.

[Vigorous efforts are now making in almost every part of Germany to extend the influence of scriptural piety. The circulation of the scriptures and of tracts are prominent means employed for this purpose. The civil authorities and even the clergy in many places throw obstacles in the way and oppose the work. Yet it prospers, and the blessing of the Lord evidently accompanies it. We copy the following letter from the American Tract Magazine.]

The corresponding Secretary of the American Tract Society has just received a letter from Mr. J. G. ONCKEN, a member of the Committee of the *Lower Saxony Tract Society*, located at *Hamburgh*, under date of *April*, 1830, stating some of the embarrassments under which they labor, and accompanied by an appeal to British and American Christians for pecuniary aid.

Our Society, says Mr. Oncken, dwindles into nothing when I compare it with the American Tract Society, and yet the Lord has done great things for us when I take into consideration the difficulties which a truly evangelical Tract Society has to overcome in this land of darkness and spiritual bondage. We are opposed both by civil and ecclesiastical power. Most pastors in the Lutheran community are bitterly opposed to the contents of our publications, and use their influence to hinder their circulation where they can; and in several kingdoms their distribution has been strictly prohibited. In many instances, however, these measures have been rather conducive to the furtherance of the Gospel; if God will work, who can hinder it? Our little Society has, notwithstanding its difficulties, prospered from year to year; friends have been raised up who have given us of their gold and silver, and others who have been very zealous to distribute them in all parts of the country. The Lord has owned our feeble work in the conversion of sinners, so that our hearts have been encouraged and our hands strengthened.

During the past year we distributed 260,623 Tracts, and our income amounted to between 5 and 6,000 marks, about 1,500 dollars. If we had had the means, much more might have been effected; the demands for Tracts were, and continue to be, most pressing. The importance of Tract distribution is perhaps no where of such utility as in this country. Here the missionary cannot preach in private houses the glad tidings of salvation, nor even pray or read the Bible with a few persons together, without exposing himself to the watchful eye of the police, who will either fine him or put him in prison. About a year ago I had to pay 56 marks for having met at my own house with about twenty friends, to read the Holy Scriptures, to sing and pray. In other provinces a missionary is not allowed to enter the country, and thus the poor people die more hopeless of heaven, with their rationalist pastors, than the Chinese or the hardened Jew. But our Tracts can find their way where no other means can, under existing circumstan-

ces, be enjoyed. Satan begins to feel that these little messengers of peace are made, in many instances, by the power of Divine grace, instrumental in pulling down his strong holds, and hence he stirs up to opposition all who have enrolled themselves beneath his banners.

Our brethren in England have, from time to time, come forward and given us their kind assistance; but alas! hitherto nothing has been undertaken adequate to the forlorn condition of my native country; how would my heart rejoice if our transatlantic brethren could give us, in any way, some assistance.

The claim the Committee would make, says the printed appeal accompanying the letter, is founded on the call, the loud, long, increasing call, made on them from various parts of Germany, backed by ample encouragement derived from the blessing with which it has pleased the glorious Saviour to accompany the reading of these publications.

During the two past years alone, in addition to former spheres of usefulness, active and warmly interested agents have sprung up in Bremen, Celle, (where an auxiliary has been formed,) Gottingen, Hanover, Brunswick, Hameln, and throughout Hanover in general; Pyrmont, Lippe-Detmold, Hesse, Elberfeldt, Crefeld, Wesel, and many parts of East-Friesland—further in Poland, Silesia, Bohemia, Upper-Saxony, Bavaria, Westphalia, Prussia, Dantzic, Konigsberg, many parts of Pomerania, and of Mecklenburg; Thuringia, Stuttgardt, Tyrol, Oldenburg, Holstein, Alsatia, Luneburg; and many of our correspondents in these towns and counties are themselves depositaries from whom numerous ministers and others are supplied with smaller quantities, in their respective circles. Many of them are surrounded with a Catholic population.

To meet these demands, the committee have tried every means for raising subscriptions, for diminishing the price of printing and paper; have ventured on larger editions, and have stereotyped several numbers. The Treasurer is, notwithstanding, always in advance; and though the funds increase, the stock of Tracts lessens. Will it be suffered to dry up? Shall a door thus widely opened, in every part presenting an ever-increasing field of useful operations, be opened in vain? Christian brethren, ye answer, no! Think *what one Tract may do*; and think that for 20 dollars 5,000 copies of "Search the Scriptures," or a similar Tract, are printed; for \$1 you show the way of salvation to 250 immortal souls.

[As a specimen of the obstacles opposed to the circulation of Tracts we insert the following decree of the provincial authorities of Lunenburg, in the kingdom of Hanover, which it will be recollected belongs to Great Britain.]

It has come to our knowledge, that, for some time past, there have appeared in our jurisdiction, foreign missionaries, who not only form conventicles, but have also distributed little tracts, which are partly filled with quibbles on the articles of Christianity, or are at least of that nature, that they cannot be understood by the common people or young persons.

Further, the uncommon ways and means made use of by the said missionaries for the circulation of their publications, easily lead to abuses;

and, to prevent such, the following decree has been passed by the Privy Council of Lunenburg :

1. The distribution of tracts by foreign missionaries is, in future, entirely prohibited ; and can only take place by the dignitaries, superintendents, and ministers of religion : and all other persons found transgressing the above decree, by distributing tracts, will be punished as the law directs.

2. It is strictly forbidden to vend little publications of religious contents at fairs, or upon any other public occasion, without special permission. Each transgressor will be fined and imprisoned, according to circumstances, besides the confiscation of all such tracts.

All magistrates and police officers are required to possess the above decree for their direction, and strictly to fulfil the same.

Given at Lunenburg, December 11, 1829, by order of the King of Great Britain's and Hanover's Provincial Counsellor.

BARON V. D. DECKEN.

EFFECT OF BIBLE LIGHT ON A CATHOLIC FAMILY.

The Rev. Colony Nee, who is well known as a distinguished revival preacher in the north of France, relates the following anecdote of a Catholic family residing in his neighborhood.

A short time since, we discovered, four miles from this place, a Catholic family very poor, but very interesting, composed of a father, a mother, and five little ones. The mother is a young woman of great piety, and filled with information and good sense. Since having a family, she persuaded her husband, who is also very pious, to quit their village, and retire to a hamlet apart, in order to preserve their children from the contagion of the world. She instructs them herself, teaches them to work, and makes them pray with her at every hour of the day. When we discovered her, she had never seen either the Bible or a New Testament, but she had learned several passages, and all the fifteenth chapter of the first of Corinthians, in a small torn book which she possessed, and which formed all her library ; yet, with this little portion of Scripture, she had come to comprehend, by the grace of God, that we should not invoke the saints ; that we should pray to God alone ; that purgatory does not exist ; and that the blood of Jesus Christ only could purify her from all her sins ; but she thought this could only take place at the moment when the soul quits the body to go to paradise. She brought up her children in these principles to the period when she became acquainted with one of my female parishioners. By her she was instructed that our sins were pardoned from the moment when the Lord Jesus Christ charged himself with them, and that he had expiated them by his death, if only we are believers. The poor woman received this truth with tears of joy, and hastened to communicate it to her husband and her children. Since that time I have caused

her to be visited every week by a faithful Christian woman, and I have procured for her a New Testament, which she does not cease to read and meditate day and night. Now she desires nothing more than to approach our religious assemblies with all her family, that she may serve the Lord in spirit and in truth, and live in communion with his redeemed.

N. Y. Observer.

INCREASE OF POPERY IN THE U. STATES.

At the late anniversary meeting of the British Reformation Society, Lord Bexley, in the course of his speech, observed :

It is well known that before the war of the revolution, the Protestants of America formed an immense majority of the population—that in the province of Maryland alone was there any considerable number of Catholics—and that the first founders and settlers in the provinces of America were those who fled thither from a fear of Popery ; and who always exhibited the most ardent and zealous support of the Protestant cause : they were chiefly men who escaped to America from the apprehended persecutions of Archbishop Laud, and some before, from the time of Queen Mary. We might have supposed, therefore, that the American states would continue to be the strong-hold of Protestantism, even if it were suppressed on the continent of Europe ; and the very last place where it was to be expected that Catholicism would experience success. But what is the real state of the case ? So few were the Roman Catholics in America before the revolution, that there was no Roman Catholic bishop throughout the whole extent of the provinces subject to the dominion of England. I, of course, except Canada from this ; because that being a French colony, the religion of the people was preserved undisturbed on its cession to the crown of England ; and there were, and still continue to be, bishops at Quebec and Montreal. In New-Orleans, also, a Roman Catholic bishop was appointed by the French Crown ; but it was in the year 1791, that the first Roman Catholic bishopric was established in the United States, and that was in the province of Maryland, when Baltimore was erected into a bishopric by a bull from Pope Pius VI. This was the first Roman Catholic establishment : but, 20 years after, Baltimore was raised to the rank of an archbishopric, and four new Roman Catholic bishops were appointed for Boston, New-York, Philadelphia and Bardstown.

The date of these new appointments is most extraordinary ; and it appears strange, that, when the Papal dominion was overthrown in Europe—when the Pope was a prisoner, and Rome declared to be only the second city of the French empire—strange, indeed, does it appear, that this should be the period when the dominion of Popery was extended over America.

After the restoration of the Papal dominion in Italy, it may be easily supposed, that the attention of the Court of Rome was earnestly directed to the same object : accordingly, in 1824, two new bishops were appointed for dioceses, the seats of which were Richmond and Charleston ; and the present Pope has appointed two more—one in Cincinnati, in the State

of Ohio ; and another at Mobile, in Florida : so that thus there are now, in what was exclusively Protestant America, one Roman Catholic archbishop and nine bishops, and all introduced there within our own memory.

It is not easy to reconcile it to ourselves that Boston, once the stronghold of Protestantism, should now be the seat of a Roman Catholic bishop. I mention this in order to show, that the Roman See does not sleep ; but that on the contrary, she vigilantly urges on her schemes, to resume her ancient spiritual domination over mankind.

Ibid.

THE BIBLE IN FRANCE.

The Bible is now sought after with much avidity in many parts of France. The London Christian Guardian for July publishes the following extracts from Letters recently received from Protestant ministers and others in that kingdom.

One clergyman says : "Your valuable consignment of copies of the Sacred Scriptures is duly come to hand : I hastened to make known the circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families pressed around me, to partake of the distribution which I made ; and I had much difficulty to prevent tumult and confusion."

Another writes : "Since I have distributed your books, the children in our schools are become more submissive ; they respect their parents, and obey them without murmuring. They are no longer seen acting disgracefully in the streets."

Another correspondent says : "Since you have sent me Testaments I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues in order to obtain a copy. The inclement season and the distance does not hinder them ; they are all anxious to possess the sacred volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the Gospels ; 'The reading of them,' said he, 'will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities.' A family, consisting of eleven young persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening ; and ever since, peace has reigned among all its members."

"It really appears," says a fourth, "that God vouchsafes his protection to this work ; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before ; and it certainly is a presage of the good which these laudable distributions will accomplish."

Ibid.

SANDWICH ISLANDS.

From a letter received at Philadelphia we give the following extract:—

My reasons for writing to you are as follows. Because I once was acquainted with you—Because I wished to have a correspondent in Philadelphia—Because as Missionaries are always beggars, I had a favour to ask of you—and perhaps it would be gratifying to you to hear from these Islands.

Respecting the favour that I would ask, I shall only state the fact that we (especially myself,) are miserably deficient in books for obtaining a competent knowledge to go on with our work. My appointment from the board contained the following words: “Besides preaching, you will look forward to the translation of the Old Testament from the Hebrew into the Hawaiian language.” Now the helps that I have for such a work are utterly insufficient. I have indeed Van der Hooght’s Hebrew Bible, Stuart’s Hebrew Grammar, and Robinson’s Hebrew Lexicon. Besides these, I have three volumes of Poole’s Synopsis of the Critics, the Septuagint, and Vulgate. So far very good. But can the Bible be correctly translated with such helps? We need those rare and valuable authors, that will unfold to us the genius and spirit of the oriental languages—the manners, customs and geography of those nations, in short, all that is valuable in Hebrew and Greek philology, criticism, and the science of interpretation. As ministers of the gospel, we ought to be acquainted with these things, that we may bring forth from the treasures of heavenly wisdom things new and old, but as translators of the Bible, it is unpardonable to neglect any thing by which we can gain correct ideas of the mind of the Spirit. As christian students we wish to keep pace with the literature, especially the Biblical literature of the age. But if we do, we must be indebted to our friends and the friends of religious literature for the proper means.

Now Sir, should you not be able yourself to help me in the least, are there not some gentlemen in your city that would do something if they knew our wants. There is a spirit of inquiry already existing amongst this people that cannot be checked. They come for information on all subjects and they expect us to answer them, and frequently we could if we had the proper reference books. Geography, history, philosophy, mathematics, all come in play very frequently.

The ancient Arabic and Syriac versions of the Scriptures, with Grammars and Lexicons would be invaluable helps to us. The book however which I now need every day is, *Taylor’s Hebrew Concordance*. I have just been looking over the catalogue of books mentioned by Horne in his introduction to the critical study of the Bible, but I find so many that I really need, that I dare not make out a list. Let the friends of sacred literature put themselves in the situation of translators of the Bible from Hebrew into any modern language, and they will see what we here need. Any thing will be thankfully received, as it will help us to communicate the true knowledge of Christ, of his holy word, and the way to Heaven.

We shall be able to read with profit any works in French or German,

provided a German Grammar and Dictionary be sent with them. Amongst commentaries on the prophets, I know none better than Calvin's.

But I must bear in mind that beggars must not be choosers.

The Lord still continues to bless this mission. There has never been a stronger desire for books and instruction than at present, and never was there a people more disposed to profit by them. We have not the revivals that are so remarkable in America, because the people are so ignorant that but a little portion of truth at any one time can be brought to act upon their minds. The hatred and abhorrence that a christian has of sin, is just in proportion to his knowledge of the extent and spirituality of the law of God. But this people have yet very faint views of the evil nature of sin from this source; hence their love of the Saviour is small in proportion. But still the root of the matter seems to be found with them, inasmuch as the fruits are the same as they are in christian countries.

We know not what we may be called to encounter yet, though victory seems to declare for the truth. The Jesuit missionaries are doing all they can: what it will amount to in time it is impossible to foresee. We may have the whole Catholic controversy to go over ere long. If so may the Lord prepare us for it. Pray for us that our strength and faith fail not.

Yours, very affectionately,

LORRIN ANDREWS.

Philadelphian.

SYNOD OF OHIO.

We have just been favored with a copy of the Minutes of the Synod of the German Reformed Church in Ohio, from which we copy the Report on the state of Religion, and a Report of a Missionary tour made by one of the members in the state of Indiana.

STATE OF RELIGION.

"From the accounts given by the Ministers present, it appears that the condition of our Church, in the State of Ohio, has been a heart-cheering increase in number of members since her first settlements. About twenty years ago, our Church was found in a small and weak situation, in the wilderness, with not more than two or three Ministers who officiated in their Ministry, with much trouble, and under disadvantageous circumstances; that the Kingdom of Christ might be gathered, and the emigrating members of our Church, to this country, edified, and supplied with the doctrine of Salvation. But now we find about eighty-two congregations, (with 3750 communicant members, and an increase of 179,* confirmed, since last year) in a blooming and growing condition, in this State; whereof, many are supplied with convenient Houses of Worship, and faithful pastors, who labor with industry and faithfulness in the Vineyard of Jesus Christ, and endeavor to lead souls to the Great Shepherd and Bishop of His Church. And their labors are not vain nor altogether fruitless, for many manifest, by their zeal and godliness, that the word of God has made deep impressions in their souls; inasmuch as they walk with humility and meekness in the footsteps of their Redeemer, and are aiming at holiness, "without which no man shall see the Lord." Notwithstanding all this, we have reason to complain of the spirituality of many of our members, with whom the Gospel of Christ has not accomplished its desired effects; for many, from outward appearance, exert only a moral influence, and

*Three Ministers made no report.

have experienced but little of a true change of heart, piety or godly life—that we may well say, with the Prophet—“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” Jer'h 9, 1.”

MISSIONARY REPORT.

Inasmuch as the Hon. Synod had appointed me as a Missionary to the State of Indiana, I make the following Report: According to circumstances, I set out on the 3d of September, and after preaching to two of my congregations, my journey was continued to Washington, Indiana: here I preached once, and found a few families belonging to our Church, who desire to be visited as is convenient. From this place, I proceeded to the Walnut Level, and preached to a small congregation of our members, in a house erected by them for worship, and appointed communion on my return. I then continued my journey to Blue river, preached twice, and made an appointment for my return: here I found about six families of our Church. From here, I went to Indianapolis, to my brother, and returned about six miles north of the above place, and preached in a neighborhood of German members, who earnestly desired to be visited again, which was complied with. I then went to Johnson county, and was detained about ten days; instructed the youth, confirmed six members, administered the Lord's Supper to twenty-five communicants, and received \$3,32 1-2 collection. If these people had a stationed Minister, in a few years a good congregation might be gathered, inasmuch as they have already erected a house for worship, and organized a Church Council, and are still emigrating very fast from the State of Virginia. These people earnestly pray to be visited as often as possible: with many manifestations of love, I left them, and returned to my brother, and preached in the English tongue; and then returned on my journey to Blue river, and preached in the evening, and wrote a Church Constitution. These people also manifest a desire to be visited, and promised to build a house for school and worship. I then journeyed on to Brownsville, in Union county, and preached three times, and received \$3,43 3-4, collection: here is a house built in common for the German Reformed, Lutheran, and Presbyterian congregations, and desire to be visited. From this place, I returned to the Walnut Level, administered the Lord's Supper to 16 communicants, baptized 4 children, and received \$2,23 1-2 collection.—From here, I returned home, without preaching. Travelled 462 miles, baptized 11 children, confirmed 6, communicants 42, and collected \$10,62 12.

JOHN PENCE.

SYNODICAL MEETING.—The members of the Synod of the German Evangelical Reformed Church in the United States are hereby notified that a Synodical Meeting will be held at Hagerstown, in Maryland, on the last Sunday of September, being the 26th of the month, and the following days.

By order of Synod,

JAMES R. REILY, Sec'y pro. tem.

YORK, Pa. August 14, 1830.

✂—Editors friendly to the German Reformed church will confer a favor by giving the above notice a few insertions.

EXAMINATION IN THE SEMINARY.—The semiannual examination of the students in the Theological Seminary will be held on Wednesday and Thursday preceding the last Sunday in September. The stated meeting of the Board of Visitors will be held on the same days.

TO CORRESPONDENTS.—We have received a long German communication from an esteemed brother describing a new Sect and a new Revelation, purporting to be written by an ancient prophet and recently discovered in the western part of the state of New York. We have been unable on account of ill health to translate and prepare the article for this number.

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VOL. III.

CHURCH MUSIC.

It is well known that during the reign of popery in England, all our church music was conducted by the clergy, as is still the case in the Establishment, and particularly in our cathedrals. It was, however, very soon, and very generally corrupted; insomuch that the commissioners appointed in the reign of Edward VI., to revise the canon law, &c., reprehend it as "figurate and operose music;" meaning such compositions as the people could neither unite in nor understand: it was therefore ordained "that certain parts of the service should be sung by the ministers and clerk, in a plain, distinct and audible voice."

But it was the Reformation that brought in metrical psalmody. Strype says, that "in September, 1559, began the *new* Morning Prayer at St. Antholin's, London, the bell beginning to ring at five; when a psalm was sung after the Geneva fashion; all the congregation, men, women and boys, singing together." (Annals, vol. i. p. 134.) Bishop Jewel alludes to the same practice, in a letter, dated March 5, 1560. "A great change (says he) now appears more visible among the people, which nothing promotes more than inviting them to sing psalms." This practice (he adds) "was begun in one church in London, and did quickly spread itself, not only through the city, but in the neighboring places; sometimes at Paul's Cross there will be 6,000 people singing together."

Not only this practice, but the *tunes* sung, were evidently borrowed from the Protestants of France and Switzerland, though some of them, doubtless, originated in Germany, particularly the Old 100th Psalm tune, which is now generally (and we believe justly) attributed to Martin Luther; though its having been harmonized by Claude le Jeune, in France, and Dr. Dowland, in England, has occasioned their names to be affixed to it. There is no doubt but that, from the effects which these metrical tunes produced, they were sung with much animation, as well as seriousness. In process of time, however, the latter quality so far prevailed, that they became dull and sleepy, all the notes being sung as semibreves. Even among the dissenters, Dr. Watts complained that every syllable was "drawn out to such an ex-

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tent, as to disgrace the music, and put the congregation quite out of breath." (Preface to Psalms, 1719.)

No remedy for this was seriously attempted till the rise of Methodism, about the middle of the 18th century, when its leaders recommended a style of singing so much more lively, that it degenerated into levity. Soon after this, the Lock Hospital, and Lady Huntingdon's Chapel, at Bath, furnished a number of excellent melodies, though they were not uniformly so. In other congregations, composed, in great part, of converts from the gay and giddy world, secular airs were introduced, some of them theatrical and vulgar: many thinking, as they ignorantly expressed themselves, that "it was a pity that the devil should have all the best tunes." This inroad, however, upon Satan's property, as they acknowledged it to be, he contrived to turn to his own advantage, by mixing a spirit of levity with their devotions.

Among the regular Dissenters, things continued much in the usual dull course, except a few Methodist tunes being occasionally introduced, until the late Mr. Isaac Smith published a collection of Psalm tunes, among which were some very pleasing melodies of his own composition. Having a powerful voice, and a good musical taste, these soon became popular, and spread into most of the congregations about London; as did also the best of the Lock tunes, some of Mr. Milgrove's and many others.

A rage of hymn-composing now diffused itself rapidly through the country, and scores and hundreds of new tunes were composed and published by illiterate psalm-singers, most of whom were as deficient in taste as in science; and by their assuming the direction of our congregational psalmody, it was rapidly deteriorated and debased. Thus, as an experienced psalmist confesses, "solemnity of style which ought to characterise *all* church music, seems to be banished from Divine worship, and its place occupied by a puerile and unmeaning levity, which not only disgusts the rational hearer, but exposes the duty to a certain degree of contempt."*

The like complaints have occurred in the Establishments both of England and Scotland, and in the former, some attempts have been made to remedy the evil; with what success the writer is not prepared to say; but the object of this letter is to suggest some hints of improvement among the three principal denominations of Dissenters, of which others may avail themselves if they think proper. The remedies here proposed have respect to two objects—the *tunes* themselves, and the manner of *performing* them.

I. With respect to the *TUNES*, there is no deficiency, either as to number or variety. Indeed, two-thirds might well be spared from most of our popular collections, and abundance would be left. The mischief is, that those who conduct our public worship select the bad, and leave the good. One hundred tunes, or little more, would surely be enough for any congregation, allowing eight different ones for every Sunday in a quarter of the year. Indeed, some few peculiar metres excepted, if the others came in turn once a month, it would not be too often for a congregation to be properly acquainted with them; and that must be a bad tune that would not bear repeating once a month. We do not say that *new* tunes should *never* be introduced; but our *present* duty lies in selection.

* Cole's View of Modern Psalmody, p. 89.

1. Then, we would reject all *song* tunes, and especially those borrowed from places of amusement. Ignorant people often say, there is no harm in the tunes themselves; but they must be ignorant indeed to suppose, that the God of holiness ought to be praised in the same style with the gods of licentiousness and inebriety. To offer to him the songs of the drunkard and the voluptuous, would be like polluting the altar of JEHOVAH with drink-offerings of human blood instead of consecrated wine.* Whatever the gay or the giddy may suppose, musicians are agreed, that there is a marked difference between the proper styles for the church and for the theatre; and if the latter invades the former (as may sometimes be the case), with such a variety as we possess, there can be no need for retaliation. If Satan rob God, there is no reason for our stealing, or even borrowing from him. Indeed, independent of the evil of the practice, there are strong reasons against it from its consequences to ourselves. Those who attend the theatre will only ridicule and reproach us; and those who have forsaken it for the house of God, will have their minds tortured or polluted by the recollection.†

2. We would also decidedly reject all the *light* and *trifling* airs so liberally furnished by country choristers and metropolitan psalmodists, who are equally ignorant of the laws of harmony and modulation, and whose tunes can only be compared with the doggrel verses sometimes adapted to them by rhymsters equally unacquainted with the laws of verse and grammar. Such should recollect that, however they may flatter each other's vanity, they have no right to torment the ears and feelings of the better instructed part of the congregation.

3. Neither would we, on the other hand, tolerate any "*figurate* and *operose* music," as our reformers called it, which the people could neither sing nor understand. "Our first reformers," says Mr. Mason, late canon and precentor of York cathedral,—"Our first reformers thinking, with St. Paul, that a Christian congregation should 'sing with the spirit and the understanding also,' they rejected . . . those complicated harmonies which were so great an impediment, and which had made so principal a part in the ritual of that church, against whose doctrines and discipline they had so strongly protested. They founded their new institution on primitive practice." Certainly Peter and John could neither have comprehended nor performed the learned compositions of the monks and friars of the sixteenth century. The writer just quoted, who was deeply skilled in church music, (being a principal leader in one of our cathedrals,) has given it as his opinion, that in all churches where it is judged necessary and proper that the

* See Psalm xvi. 4, compared with Num. xvi. 5, 7, 10.

† A painful instance of this occurred a few months since in the vicinity of London. After a funeral sermon for a venerable and pious lady, the minister gave out Dr. Watts's excellent hymn, "There is a land of pure delight," &c., and the clerk set it to an old convivial glee, beginning, "Drink to me only with thine eyes," &c. A lady in the congregation, who had long renounced these levities, was extremely pained by the recollections this occasioned, and bitterly assailed by the ridicule of some gay acquaintances who happened to be present. The next day she stated the fact to the minister; and, on complaint being made to the clerk, he pointed to the tune called "Prospect," in Dr. Rippon's book, and pleaded that there were many more of the same class in that collection.

whole congregation should unite, "a species of melody so very simply constructed, that the generality may easily learn and perform it, ought to be *exclusively* adopted.*

4. The same principle of Christian simplicity will lead us to condemn the use of those tunes in which, by attempts at *fugues*, (or imitations rather) the words sung are so mangled and confused, as to render them either complete nonsense, or at least unintelligible to any but singers with the scores before them.—Such "operose" tunes should either not be sung at all, or confined to particular hymns in which these absurdities might be avoided.

II. On the STYLE OF PERFORMING Congregational Psalmody, a few things may also be observed.

1. A due regard should be paid to the *time* of each tune. Neither should the more solemn tunes be performed with irreverent levity, nor the more cheerful ones drawled out with an affected gravity. Psalms and hymns of confession and prayer certainly require a style of performance, as well as composition, different from those in which we are called to express our gratitude, joy, and triumph.

2. The clerk should never *set the tune* beyond the reach of the congregation, as the writer of this has heard some boast of doing, that the singing might be confined to themselves and to the choir, or singing society. This often occasions the minister to complain of his congregation not generally uniting in the service, while, in the desk, the most effectual means are used to prevent it; and so far has this sometimes been carried, that the clerk himself has been obliged to *squeak*, instead of singing.

3. Generally speaking, the two principal parts, treble (or tenor) and bass, are quite sufficient for congregational psalmody. So Mr. Mason (above quoted) says, "I own that I think the part in which the melody lies . . . accompanied by a bass voice, would sufficiently answer every psalm-odical purpose." Nor is even the bass absolutely necessary, especially where there is an organ. So Mr. Avison (an ingenious writer on music), remarks, as quoted by Mr. Mason: "I cannot but own that I have been uncommonly affected with hearing *thousands* of voices hymning the Deity in a style of harmony adapted to that occasion." And the highly celebrated Haydn is said to have declared, on occasion of attending the charity children at St. Paul's cathedral, (when they always sing the old hundredth psalm, &c.), that he had never before witnessed the effects of the simple sublime in music, equal to that vast multitude of voices singing together in *unison*."† Indeed, where there is an organ, all but the melody may be well entrusted to that instrument, as it is but seldom that the singers use the same bass, or the same harmonies as the organist, unless they are under his control. And even when there is no organ, confusion is often introduced by a powerful bass singer rising above the tenor, or by a strong contratenor voice overpowering the air, or treble.

4. All unnecessary repetitions should be carefully avoided, upon the

* Works of the Rev. W. Mason, M. A. &c. vol. iii. p. 383.

† See S. Wesley's Pref. to his Orig. Hymn Tunes.

same principle as Dr. Watts reprobates the extremely slow singing of the tunes, that "we might enjoy the pleasure of a longer psalm" or hymn. It often happens, when the service has been unexpectedly protracted, that the minister gives out only two or three stanzas for the last singing. His design is, however, frequently frustrated by the clerk's adopting a tune with the repetition of two, three or more lines repeated, whereby those stanzas may be rendered equal to four or five, or even more verses. Tunes which contain such repetitions should never be used in such cases: and when they are used, the passages repeated should be varied, by being first sung *piano*, or by female voices, and repeated *forte*, or by the whole congregation.

Lastly, it seems *highly desirable*, if not necessary, that the singing should be placed under the minister's control, as well as the other parts of public worship, especially where there is no organ. This is understood to be the case in the established Church, where there are organists; and, indeed, they often need as much control as clerks; preferring the display of their own musical talents to every other consideration. The grand objection among dissenting ministers to the exercise of this control, is their own confession, that few of them understand any thing of music, as indeed, is evident in the case of almost all who have published collections of tunes for public worship, from the time of Dr. Ashworth to the present day. The reasons of their publishing are easily explained: the design of this remark, however, is not to abridge their liberty, but to stimulate them to acquire some ability for the work.

The department of psalmody is considered so appropriate to the clergy, that the religious public generally give them credit for understanding it. And why should they not? We know that music was taught in the schools of the prophets, and instrumental music too (1 Sam. x. 5); and why should it not be in ours? If it be a minister's duty to superintend the whole of divine worship, why should not students be qualified to do this? Are there no studies pursued in our colleges of less importance, or less connected with their profession? Are there no relaxations allowed less adapted to their circumstances than that of sacred music? An intelligent writer on this subject justly states, that "music is a relaxation so beneficial to studious men, that the time required for attaining a competent knowledge of the science would not be unprofitably employed by the young academic. It would, at all events, be well that an organ should be placed in the halls of all our colleges. A taste, or at least a habit of feeling, would by this means be insensibly acquired by our young ministers, which would prevent their tamely being parties to the violation of all musical and all devotional propriety in the performance of the singing.*

Some persons may fear that this might be the means of introducing organs into Dissenting chapels generally; but to this there is an answer most valid and conclusive. Few Dissenting congregations could bear the expense, without materially subtracting from the minister's income,† which

* Thoughts on Psalmody, &c. Holdsworth, 1824, p. 21.

† Where this is practicable, it is far preferable to the instruments of the ball-room.

he is not likely to recommend. But the acquirement might be a comfort to him through life, in his domestic circle, and enable him to preserve the worship of God from the indecorums we have pointed out, and many others, which arise from the general ignorance or inattention of ministers, clerks, and people on this subject. The object of this letter is to excite their mutual energies, that we may all unite to praise God (as above stated) "with the spirit and the understanding also."

W. T.

London Evang. Mag.

CONTRITION.

CONSIDERED IN CONNECTION WITH THE FIFTY-FIRST PSALM.

Contrition of heart, in its largest sense, includes various spiritual operations; which we shall proceed to illustrate chiefly from this psalm, which incidentally furnishes a most affecting exhibition of that genuine contrition of soul which the sacred writer was commending.

1. True contrition then supposes, in the first place, an unfeigned consciousness of our sins: not like the Pharisee, who trusted in himself that he was righteous, and who did not feel it necessary, even in prayer, to confess his transgressions; but like the humble Publican, or like the royal Penitent in the psalm before us, who proved their consciousness of their sins by the self-abasing language which they employed to confess them. The conscience of David was enlightened by the word of God, as delivered by the mouth of his servant Nathan, and accompanied by the secret teaching of his Holy Spirit. He felt the evil of his conduct; the contrariety of his deeds to the righteous law of God; and his sinful condition, both original and actual. He acknowledged his transgression; his offence was ever before him: he confessed that he was shapen in iniquity, and conceived in sin.

2. And in addition to this consciousness of his sin, he showed, what is another branch of true contrition, alarming apprehensions on account of it. His offence was committed against a just and holy God: "Against Thee, Thee only," said he, "have I sinned;"—not that he was insensible of the deep and irreparable injury inflicted upon those who had been the victims of his evil passions; but that he felt it to be the greatest aggravation of his crime, that it was committed against the Most High himself, who, he justly feared, might "cast him away from his presence, and take his Holy Spirit from him." And similar is the experience of every real penitent: he reflects with conscious dread upon his past iniquities; upon the justice and majesty of God; and upon the awful eternity which he fears awaits him.

or the military band; it is most solemn, and best unites with the human voice. Even the barrel organ we consider as far preferable to those secular instruments.

His sins appear before him, red as crimson, and numberless as the sands of the sea: the "terrors of the Lord" make him afraid; his Maker, who is greater than his heart, and knoweth all things, even far more and worse than he knows of himself, he reflects, will shortly judge him for the deeds done in the body, and no human way of escape appears open to avoid the approaching condemnation. "Sacrifice and offerings thou wouldst not, else would I have given them."

3. But not only does true contrition include apprehension on account of sin, but also deep sorrow for it. How intense must have been the grief of David in this psalm, when he speaks of his sin being ever before him, filling him with such remorse, that he had no rest day or night in consequence of his transgressions! So great indeed was his distress, that he compares it to the pain of having all his bones broken; and what affliction can be greater to a contrite spirit than the consciousness of having been rebellious against an infinitely merciful God; having done despite to his Holy Spirit; crucified a compassionate Saviour afresh; tarnished and defaced the divine image in the soul; misplaced all its hopes, and desires, and affections, and obstinately provoked Infinite Goodness itself to pronounce in wrath that the offender shall never enter into his rest.

4. Yet even at the time that such afflicting apprehensions assail the penitent, a truly contrite heart acquits God of injustice and severity, and lays upon itself alone the blame of all its offences and its sufferings. Thus, in apparent allusion to the sentence which God had pronounced against David, in consequence of the sins which more immediately afflicted his conscience when he penned this psalm, we find the self-accusing supplicant acknowledging, in the fourth verse, that God was justified in what he had spoken, and clear, or free from reproach, in judging him.

5. Hatred also to sin, and an earnest desire to be delivered from the power as well as the effects of it, constitute another feature of a truly contrite heart.—To a soul labouring under such convictions, such apprehensions, and such godly sorrow as have been described, sin appears stript of its disguises, and exhibits its real deformity. Hence it excites abhorrence, as the bane of the soul, the enemy of all true peace both here and hereafter; a viper that stings and poisons every breast that harbours it. How intense was the desire of David to be delivered from the power and the guilt of his transgressions! "Wash me," he says, "thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop," he continues, in allusion to the purifications under the Law, by which a leprous person, for example, was both cleansed from his disease, and freed from the incapacities attending it,—"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God, and renew a right spirit within me."

6. In like manner we might go on to show from the psalm before us, that true contrition for sin is further accompanied with a change of the will and affections, and with holy resolutions against all that is evil; and that it leads the penitent, conscious of his own weakness, to look up to God for strength, and to supplicate, as did David, for the renewing graces of his Holy Spirit.

Christian Observer.

EDUCATION OF YOUNG MEN FOR THE MINISTRY.

FROM A SERMON BY THE REV. J. S. DEMUND, OF POMPTON, N. J.

"Our work is a work of salvation. It highly respects the right of conscience. Its efficient weapons are not carnal, but spiritual. It is simply persuasion by the truth. The world must be possessed by being persuaded to embrace the gospel of Christ Jesus our Lord. For this purpose it is requisite that we send forth ministers of the word, since it pleases the Lord *to save them that believe by the foolishness of preaching*. These ministers must be educated or well instructed in the whole gospel of Christ. It is obvious to any capacity that they must understand the truth. They must know the bible. Who would hazard his estate or character with an ignorant lawyer? Who would commit his life into the hands of an ignorant physician? Who, then, would entrust his immortal soul with an ignorant minister? 'For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts.' This point therefore, cannot be reasonably disputed. Now, to be educated in the knowledge of the Bible, much learning is indispensable. It is not affirmed that a student of divinity must absolutely be inducted into an extensive acquaintance with all our arts and sciences—as mathematics, astronomy, navigation, belles lettres, &c. &c. He may possibly be a superior divine without these accomplishments. Yet, we do well to cultivate them, since they enlarge, ennoble, and strengthen the mind. So far they are useful. But in the Bible he may not be illiterate. And to have a knowledge of it, the subsequent qualifications or acquirements are unquestionably needful. He must be acquainted with the languages in which it was originally composed. For a minister of the gospel it is especially unsafe to confide implicitly in any translation. The original is possessed of a clearness, force, and beauty, which no translation can exactly reach or imitate. It has a fulness which cannot be rivalled. He, therefore, who would proclaim the word of God, should know the certainty of the things he utters. He should be able to chase away whatever is dark, or obscure, with the illuminating rays of light. Much study, much perseverance, and much weariness of the flesh, are imperiously demanded. Besides understanding the languages, he must be taught the meaning they convey: that is, it is necessary he be instructed in the faith, by teachers appointed by the church for this end. He should be well indoctrinated from approved systems of divine truth. How can he understand the gospel if uninstructed? It is not questioned, the Holy Spirit is the best teacher. But, notwithstanding his assistance *be supernatural, it is not extraordinary*. He works by the means of his own appointment. And as he does not ordinarily communicate a knowledge of languages, neither does he ordinarily impart perception of truths, *without their use*. To obtain this perception the student must resort to books, or instructors, or conjointly, to both. Experience has too fully verified for any debate, that the best mode of conveying instruction, is by a well qualified teacher. Under this circumstance there can be far more rapid and substantial improvement. After all,

he promises to be the ablest and most useful divine, who, to a sound understanding and an ardent piety, has added no common familiarity with the primitive tongues of the Bible. By this he has unfolded to his mind what no divine, no system of divinity, can otherwise exhibit. Both departments, however, are vastly useful; neither may be despised; neither neglected. This education is urged to be requisite from these two considerations:—1. The state of those to whom he is sent. 2. The message he is required to deliver. And what is their state? Error in all its multifarious appearances; and wickedness of every kind and gradation. To engage enemies of this description, a minister cannot have too much knowledge. His understanding cannot be too much enlightened—his memory too faithful—his diction too eloquent. Add to this, his message is burthened with mysteries—the great mysteries of godliness—which certainly require a lucid statement. This is not the only department of his education. He must be trained up in the strictest piety. They must be sought and chosen, *whose hearts God has mercifully renovated*. The work of sanctification commenced, must be carefully promoted. As much pains ought to be employed, by the professors in our Seminary, to improve the heart as to cultivate the mind. Talents, questionless, are in demand. And *God has blest the most of mankind with talents sufficient for any profession or station, provided they are carefully drawn forth and applied*. There can be little difficulty in this matter. Nevertheless, we should be watchful against his introduction into the holy ministry, who might be deficient in intellect. Our choice of young men, to be educated, we justify for two reasons. These would be, a prospect of longer life and usefulness. And the season of youth is most suitable for mental attainments. Either extreme of age should be avoided. This education, of which we have spoken, is a part of that mode we are to pursue, that we may execute our design. To obtain this education, no small expense occurs. We train, we arm, and we support our soldiers who fight our battles. This is reason; this is the voice of every civil government. Let this be the reason—let this be the united voice of our church. Our young men must be supported whilst engaged in their preparatory studies. Nor may we abandon them when their warfare is commenced; for they must not be entangled *with the affairs of this life*. Now it is the professed object of our society to educate pious youth, who themselves are destitute of the means. This is a necessary resort. For it is lamentable that our wealthy youth, able to educate and support themselves, are not sufficiently numerous. Generally, the ministry is the last profession they would choose. Nurtured in the lap of Mammon, they are mostly trained up to be the votaries of pleasure and candidates for the lofty and enviable stations of this present evil world. In imitation of Christ, then, we must select poor fishermen. A Henry Martyn was drawn from a mine. The son of the indigent farmer must be called from the plough, and the son of the poor mechanic from his shop. With few exceptions, from the haunts of poverty, it is remarkable, the church has always been supplied. Hence the necessity which devolves upon the church, to educate her poor and pious youth, and send them into the world to preach the gospel.

Christian Intel.

TRAVELLING SKETCHES.

No. IV.

SCENES AT SEA.

[In a letter to a friend.]

After a full proportion of storms and tossings, and sea sickness, for more than four dreary weeks, I find myself sufficiently restored to use my pen again, while a calm atmosphere and tranquil sea invite repose and meditation. You have seen and felt enough of the turbulence and tranquility of the ocean to conceive the grateful feelings that soothe the bosom when just emancipated by pleasant weather and returning health, from confinement in a gloomy cabin or state-room. I had anticipated sickness and suffering, but I have found the reality far, far beyond my expectations. For six, or perhaps ten days, my health has been good enough to permit me, in some measure, to enjoy these ocean scenes of interest and sublimity, but during the remaining time, I have been either confined to my room, or able only to sit or lie on deck, surveying "the changeful face of the deep and sky," and saying, with the lamented Martyn, "It would be beautiful, were I well enough to enjoy it." During the whole time, I have scarcely taken a meal in the cabin, and have not, at any time sat in it ten minutes without experiencing sensations of nausea. For more than two weeks all my food was taken in my birth, and as this was too low to permit me to sit upright, I was compelled to adopt the old Eastern mode of reclining, with this difference and disadvantage, however, that I was from the situation of my birth, always under the necessity of resting on my right elbow, and consequently, of using my left hand. Since the restoration of health and pleasant weather, I eat on deck, generally seated, as the most convenient place, on the coop, by the side of the gangway. I have uniformly received from the captain and all around me the kindest attention. Every possible exertion has been made at all times, by day and by night, to gratify every wish, and render me in all respects as comfortable as the circumstances of the case would admit. When headache rendered it necessary that my head should be bolstered, the captain even gave me a pillow from his own bed. On the whole, it has been a cup of bitterness, but mingled with many sweets—a scene of tribulation, alleviated however, with innumerable mercies. During the darkest days, no thought more frequently occupied my attention, than the exclamation, or chorus, so often repeated in the psalm expressly made for Mariners—"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

During the lucid interval, which succeeded the first attack of sea-sickness, and when we were not much less than a thousand miles from land, I observed as I sat on the quarter deck, a pair of *Sea-Gulls* sailing sportively about the brig. The morning was dark and threaten'd rain, which afterwards fell. The wind blew heavily, and the waves roll'd and dash'd wildly about the vessel, frequently breaking on the deck and inundating it from one end to the other: sometimes rising under my chair to a consider-

able height. In this romantic situation, a poetic idea seized my imagination, and the following address to the Gulls soon appear'd scribbled in my note-book:—

Say, hapless pair, why wander ye here
Among these billows so wild and drear?
Surely amid all this boisterous foam
Ye never can find a peaceful home.

O sure ye can gain no safe retreat
When the furious blasts all around you beat:
The gloomy crag of the mountain wave
Can furnish no bed, but a watery grave.

Or have ye some exquisite song to pour
In the mariner's ear when the dark winds roar?
Or can ye by change of note or form
E'er warn him of the approaching storm?

Or come ye to cheer by your flittings gay
The dreary wastes of the watery way;
Where the changeful face of the deep and sky
Are the only scenes that can meet the eye?

O who would dwell ('tis enough to roam
For a little time) so far from home—
So far from friends and companions dear,
With none to solace or wipe a tear?

Without the endearments of friendship and home,
O what to me but a living tomb,
Would be this wide world with all its scenes
Of beauty and splendour, its fields and its greens!—

I had scarcely finished the preceding stanzas, when the sickness returned with ten-fold violence, and for a short time seem'd to threaten my life. By the blessing of a kind Providence however, attending the use of medicines, with a light diet, the organs of nature were gradually restored to their natural tone and healthful exercise again. But I was confined to my dark birth for many a weary day and gloomy night. I was sustained however, by the hope and firm belief, that this was precisely the regimen, which my disordered system required, and that its result would consequently be salutary to my health. As far as subsequent experience has enabled me to judge, I am not disappointed in this expectation.

Last evening, at the distance of nearly two hundred miles from land, according to calculation, a beautiful little *Dove* seated itself in the rigging of the vessel, and was taken by one of the men and put in a cage, where it remains, apparently a contented captive. I was sorry to see it imprisoned, but this may be the way ordered in Providence for the preservation of its life. Is it not a delightful thought, that not a sparrow falls to the ground, or looses its way on the deep, without our heavenly Father's notice? It seemed to come as a peaceful messenger, to invite and welcome us to its native shores, and I could almost wish for a Pagan faith to enable me to hail it as an auspicious omen. But the superintendence of a kind Providence renders augury unnecessary, as well as impious. And yet, is there not

much of this superstition prevailing in society? If the appearance and movements of birds are neglected, yet other signs and indications are sedulously watched and artfully interpreted. The evening howlings of a dog at the door, are sufficient to throw a whole family into consternation; and a dream, or an impression, made by darkness on the imagination, often proves the harbinger of gloomy forebodings, and almost brings the calamity which it is supposed to indicate. But the peaceful *dove*, though it bears no *olive branch*, and comes not as the arbiter, or precursor of our fate, is still the messenger and emblem of peace. As my paper is nearly filled, and my strength exhausted, I bid you adieu, with feelings of affection, not in the least impaired by distance or change.

EDUCATION SOCIETY AT EMMITSBURG, MD.

MR. EDITOR:—I understand the females of Emmitsburg and its vicinity have formed themselves into a society, which they call the *Female Benevolent Society*. The object is, to aid by their industry, the poor students in the German Reformed Seminary. The ladies certainly deserve much credit, for their enterprise and zeal in the cause of Christ. Unless something of this nature be done, throughout our German churches, our many vacant congregations in the South and West, will never be supplied with well qualified and faithful ministers. Do they not often call upon us for aid? Yes repeatedly they cry "Come over and help us." Have they not a perfect right to do so? They have been born and brought up in our German church, they feel an attachment, they claim a kindred, and they are brothers and sisters. Let us, O! let us feel for their destitute situation—they are sitting in the valley and shadow of death, without a spiritual guide; yea, without any of the means of grace. Soon will they have to appear before their judge; and if they die in their sins, and without the knowledge of Christ, lost they will be, and that forever—and who is to answer for their sins? Are not all Christians commanded to "do to others, as they wish they should do unto them?" Now let us put ourselves in their deplorable situation, and see whether we cannot feel for them. Perhaps many will say this is all right; but how shall we help them, when we have no ministers to send. If we have no ministers at present to send, let us try then to obtain them, and this, Mr. Editor, is the subject to which our attention ought to be peculiarly directed at this time. It is a subject of vital importance to the prosperity, and indeed to the very existence of our denomination. We have many young men of piety and talents in our churches, who would freely study divinity if they only had the means; and if this be true, is it not our duty to adopt some measures to fit them for the ministry of Christ? And this can be effectually done only by forming Education Societies. We have many valuable and benevolent members in our Congregations, who would freely give to this good cause, if they were only solicited

in a proper manner. We cannot expect, that many will come forward and offer their mite, without being called upon. It is true there are many, who are not willing to contribute, but I do believe, if the subject is judiciously brought before them, that they will not refuse; particularly if they are admonished and entreated, how can they "bury their talent in the earth?"—And if we should be forsaken by some, we surely will not be forsaken by all. The ladies of our congregations will not forsake us—we have too many proofs of their benevolence to allow us to think any thing else of them. Look for instance at the ladies of Hagerstown, and see what they have done for this good cause—behold them at your own place, in Baltimore, Emmitsburg, and many other places; is not this sufficient to convince us of their enterprise, zeal, and benevolent spirit? Is it not the duty of other places, to 'go and do likewise?'

B.

WHAT CONSTITUTES A CALL TO THE MINISTRY?

LETTER FROM A CLERGYMAN TO AN INQUIRING FRIEND.

B—G—, JAN. 1828.

The subject which appears to have engaged your serious attention for some time past, and on which you have requested me to write the views expressed to you in conversation, not long since, is one of the most important that can exercise human thought and feeling. It belongs to the highest order of sacred matters. Hence the extreme carefulness with which sentiments respecting it should be offered and received. The responsibility, in either case, is unspeakably great. In soliciting my judgment, therefore, you have called me to a service, which a minister should not rashly covet, nor yet ignobly decline, when fairly summoned to its performance. He might as properly refuse advice to a person who would humbly learn from him the way of salvation, as treat carelessly the application of a Christian brother for counsel, who is devoutly looking forward to the clerical office. I feel, however, that my qualifications to write on this topic are very scanty, and pray that my pen may be under a guidance which, if it lead to nothing new, will, at least, restrain from any thing erroneous.

You are fully aware, no doubt, that the solemn question you are endeavoring to solve, must be settled between God and your soul. As when an individual becomes really pious, his faith does not stand in the wisdom of men, but in the power of God; his spiritual knowledge has not been revealed to him by flesh and blood, but by our Father which is in heaven; so, when a believing man becomes an authorized herald of the cross, his confidence of right doing, in assuming this character, does not rest in any human directions he may have obtained, nor in any combination of circumstances that may mark his condition, nor in any providential events, inter-

puted irrespectively of other considerations; but in that holy assurance which his mind receives from direct communion with heaven, and of which the Divine Spirit is the grand, immediate, undoubted Author.

It does not follow from this, however, that human counsels, peculiarities, of situation, and signal occurrences, may not be specially instrumental in producing such a consciousness. For, as Jehovah usually employs means in spiritualizing the carnal heart, so he uniformly operates through subordinate agencies in persuading a man of his duty to enter the ministry. You will, therefore, perceive the necessity of esteeming such things to be neither more nor less than instrumentalities, which God may use in pointing out the way you ought to pursue, and that your decision must be according to the impressions left on your mind by a faithful correspondence with him. Nor will you be straitened to distinguish between genuine and spurious convictions of duty, if your consultation of the great Head of the Church be as honest and earnest as the case demands. But if you be remiss in this matter, you may calculate a proportionate degree of painful uncertainty, or of self-delusion. Instances have doubtless occurred, in your ordinary religious experience, that illustrate these remarks; and also another one which may not be irrelevant, and which is this, that you should avoid every thing like a secret dictation to God, of the particular time and mode of conveying to your soul the assurance you are seeking. Thankfully leave to his wisdom and goodness the special season and the special way; and if, when the full sense of what you ought to do is graciously imparted, it be contrary to any feelings you may have been fostering, let not your acquiescence in his will be the less cordial and cheerful.

In trying to ascertain whether you are divinely called to the Gospel ministry, you must rigidly scrutinize your inclinations on the subject. They should be examined with an eagerness to discover all that might be wrong in them, though ever so latent or minute. And, to make assurance doubly sure, you ought to importune the Searcher of hearts to explore, as with candles, the deepest and darkest recesses of your bosom. that you may know, without the least dubiousness, the real character of your wishes. If these be such as help to authorize an entrance into the sacred desk, they will, it appears to me, have the attributes about to be noted.

Sincerity will pervade them. You will honestly desire to preach the tidings of salvation, for the purpose of promoting Divine glory and human welfare. Nor can this purpose be pure, unless it be paramount. The object specified cannot be correctly sought at all, except it be viewed, not as an end to be subserved in union with others, but as the grand design which towers immensely above all others, and disdains proximity with intentions, even deemed auxiliary, that tend not directly to its furtherance. All that belongs to what is scripturally styled singleness of heart, will enter into your inclinations, if they bend towards the clerical life from an unexceptionable impulse. You will not wish to become a clergyman, for the sake of gratifying kindred and friends; though their being pleased would be no evidence of your not being actuated by the highest motives, and would be no evidence, either, of their not anxiously praying that you might not be otherwise actuated. You will not desire the sacred office for the purpose of

enjoying those advantages for study, and intellectual improvement, which it is understood to possess. You will not seek it on account of your temporal income, emolument, or perquisite, which it might be imagined to afford. You will not covet it in order to acquire the personal and family respectability, attentions, and influence, which are reckoned among its appendages; nor to court celebrity by the display of any rhetorical powers, or argumentative talents, or philosophical taste, or metaphysical subtlety, or critical acumen, or polemical skill, or ecclesiastical finesse, or aught that is, or even that is not, analogous to any of these things. You will not incline to the solemn station, for that dignified ease, that pompous indolence, into which men of slack nerves, and sluggish habits, though somewhat sentimentally disposed, are fond of retreating, and which many persons preposterously fancy to be characteristic of the office. You will not crave it as a profession, whose duties might be thought better adapted to the state of your health, or the temperament of your mind, than any other service would; as some people seem to suppose, that small muscular strength and a large share of constitutional sedateness, are almost infallibly indicative that a man should be a minister. You will not aspire after it, even for the sake of having what you might judge greater means of promoting your own piety; which purpose strikes me as being the least objectionable of all the unwarrantable ends that can influence the human mind in this matter.

The desires of a man, divinely prompted to the ministry, will be strong, as well as uncorrupt. They will not be the aspirations of indifference—the yawnings of drowsy feeling; but they will fill and crowd the soul, they will be the energetic pulsations of a powerfully wrought up heart. You will have a longing, panting, eager reaching forth of spirit after the holy employment. Your wishes may not, indeed, be thus ardent at the very outset, but will become so; and they will constrain you to consider most seriously the whole subject, as one which has ceased to touch your imagination lightly, though pleasurably, and has begun to bear on you with all the weight of a practical matter. They will engage you earnestly at the throne of grace for direction. They will induce you to take an inventory of all the mental and moral furniture you have, that you may know how far your present stock can be calculated on—how much of a nucleus it may form for the requisite attainments. You will be led to ponder the facilities or obstructions resulting from your secular avocations and resources, or from any circumstances of an adventitious nature, such as family influence, bodily presence, or manner of address. If difficulties throng your prospect, if impediments seem to block up your way, you will be incited to revolve anxiously the methods by which they may be honorably surmounted. Such are the prominent effects of that urgency which pertains to the desires you will cherish, if warranted to seek the ministry, and by which effects criteria are furnished for judging whether you actually experience such urgency.

Nor will these inclinations, thus pure and strong, be of rare occurrence, of brief duration, of decreasing vigour; but will be recurring with growing frequency and force, until they become constant and predominant. Indeed, they will come to be more habitual and prevalent, if, instead of being assiduously indulged, they are even diligently attempted to be coerced. You

may launch forth into business, in order to restrain them; you may plead the entire novelty of scene, service, and association, as a reason for checking your longings after the office; you may argue, that your very uncertainty about your duty in the case should repress them; you may think, that if the Lord were summoning you to the high station, he would afford you something like miraculous evidence of the fact: you may consider, that by becoming a clergyman, you would sacrifice important conveniences, and subject yourself to much hardship and privation; you may calculate, that the displeasure of friends and taunts of enemies would have to be encountered; you may place full in your view all the qualifications and responsibilities which the sacred calling involves, and set as clearly before your vision all the deficiencies with which you are chargeable; you may try to persuade yourself that you can be equally useful, if not more so, in some other sphere: in a word, you may employ whatever considerations you can, by way of repressure to the reachings forth of your soul towards the ministry—and you ought to put yourself manfully to the test of discouragement in this matter—but if these originate from a Divine impulse, you cannot eventually quell them. They may be suppressed for a while, but will at length take complete possession of your mind, with a vehemence unconquerable, and perhaps at a time when their recurrence is least anticipated. You will not be able to think, with any degree of satisfaction, of being otherwise occupied than in heralding the pardon of heaven to a guilty world. Nor will this pressure of desire be unaccompanied by a cheering hope, an animating assurance, that the Master will seasonably and amply supply you with his presence and aid, as an humble and faithful proclaimer of his Gospel. In fine, your emotions will be analogous to those which Jeremiah felt, and which he has thus expressed,—“Then I said, I will not make mention of him, nor speak any more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.”

Such appears to me to be the nature of those wishes which constitute a very essential part of a divine call to the ministerial office. I would not intimate that the exact trains of thought and feelings described in this letter, must be experienced, but that the views and sensations of an authorized candidate will correspond with them in substance, and certainly not be repugnant to them. Doubtless, the exercises of men becoming ministers, like those of persons becoming Christians, are stamped with a rich and indescribable variety, as to their particular cast, and combination, and intenseness. Hence I am led to apprehend, that you will find these paragraphs less adapted to the specialities of your case than you may have expected: for although the views now communicated are essentially the same as were stated to you in our personal interview, yet they must necessarily lack that happier form, which, in the freedom and fulness of conversation, the disclosure of your mind may have caused them to assume. The other branches of the subject may be considered hereafter.

J. A.

THE MOMIERS.

EXTRACT FROM THE ADDRESS OF PROFESSOR GOODRICH OF YALE COLLEGE,
BEFORE THE AMERICAN BIBLE SOCIETY.

There is a charm in the word liberty, which opens the heart to the reception of the principles which she brings along with her. In illustration of this, permit me to mention an incident which once happened to myself; of a humble nature certainly, but for that very reason more striking, as connected with this subject. Not many years ago I was led, in the pursuit of health, to traverse the mountains of Switzerland on foot. This brought me to mingle freely with the peasantry in their simple habitations, which truly seemed dearer to them for the rude magnificence of their mountains which lift them to the storm. In one of these rambles I met with a plain man, of a mild and serious aspect; and among other things, asked him respecting a small body of persecuted men, called, in derision, *momiers*, or *mummy makers*. The subject seemed painful to him; but after a moment's hesitation, he said that he knew no evil of them, except that they read the Bible, and endeavoured to live more according to its precepts than other men. It was obvious, however reluctant he might be to confess it, that he was one of this number. When I spoke of America as my country, he opened his heart freely, and told me of their trials and sufferings. They were evil spoken of, he said, by every body; despised by the high and hated by the low.—Their habitations were assaulted, their lives were often in danger; and they were forbidden by the government to meet even in their own cabins and read the Bible, and to pray over its precious promises. “And do you obey an order like that?” said I. “No,” said he, “we still meet. I am going once more to read and pray with the brethren; but where we shall be on the morrow, God only knows; probably on the floor of a dungeon.” He seemed anxious to explain their doctrines; and he then put the question for the sake of which I have given you this story, the question which had all along been labouring in his mind—“I have heard of America,” said he, “as a land of liberty and light. Are there any Christians there who understand the Bible as we do?” I told him, multitudes; that our fathers had been persecuted for the same opinions; and that thousands of happy churches among us were now walking in the light of their faith. I wish, sir, I could place the poor man before you; his eyes filled with tears, his countenance dilated with joy, as he clasped his hands, and said, “I will go and tell the brethren, that Christians in America read the Bible just as we do! Oh! it will give them new strength to suffer!” As we parted, he took my hand with the holy familiarity of a child of God and said, “We have heard that Christians in England and it may be so in America too, meet together on the first Monday in every month, to pray for the prosperity of Zion.” I told him that we did, from one extremity of the land to the other. “Tell me,” said he, “tell me, do they ever pray for the poor persecuted in the valleys of Switzerland?”

REVIEW.

Die Echtheit der vier Canonischen Evangelien aus der Geschichte der zwei ersten Jahrhunderten erwiesen. Ein Versuch von Herman Olshausen, ausserordentlich. Professor der Theologie an der Universität zu Königsberg. Königsberg 1823. Bey Wils. Unzer. 8vo. 456 Seiten.

The Genuineness of the four canonical Gospels proved from the history of the first two Centuries. By Herman Olshausen, Extraordinary Professor of Theology in the University at Königsberg.

The Authenticity of the Scriptures is a subject of inestimable importance to every intelligent christian, whose faith and hope repose solely on the word of God. If the sacred books were not written by their professed authors—if those authors were not duly authorized to write such books—if these books were palmed upon the simple christians of the primitive ages by designing men in the name of apostles and evangelists, they cannot be received as the accredited revelations of God. Then God has not “spoken to us by his Son ;” and whatever he may have communicated in former times the revelations are lost, or mutilated, and we are left without any authentic foundation for our hopes. “Our faith is vain ; we are yet in our sins.” This subject has accordingly employed the minds and pens of the ablest men in every age. The enemies of religion have made their boldest efforts here ; and the friends of truth have not failed to defend with the highest force of talent and the widest range of learning the authentic revelations of God. In former days such attacks were only expected from professed infidels and open opposers of all religion, but during the latter part of the last century a new race of enemies sprung up in Germany within the bosom of the church. Endowed with talents of the highest order, enriched with the treasures of literature ancient and modern, and possessed of the highest places of influence in the church and the literary institutions of the land, they advanced to the attack with a boldness of purpose inspired by consciousness of strength, and a vigor of action, which struck terror into the hearts of the humble advocates of piety, and threatened for a time to overwhelm the entire system of established truth. Their daring speculations were invested with all the attractions of plausibility, sustained by an unparalleled array of learning, and inculcated by the overbearing power of authority. The voice of truth was raised in opposition by a Storr, a Reinhard, a Knapp, a Flatt, and many others, but for the time could scarcely make itself heard amid the din of boasted triumph, loudly proclaimed by the advocates of the new system. They appeared to imitate the Conqueror of nations in the boldness of their plans, the intrepidity of their movements, and the concentration of their forces ; while their opposers, many of them amply competent to have grappled the strongest of them in single combat, stood isolated, forsaken of the hosts which ought to have clustered around them, but which either terrified by the enemy or sunk into apathy could not be rallied for the combat. But like that distinguished hero, their day of triumph was short. The boisterous notes of controversy, losing the charms of novelty, began to

subside, when the tongue of truth again sounded forth her trumpet tones, and bid the nations hear the voice of God. Many years have elapsed since this reaction commenced, and a well-organized band of fresh advocates for the word of God have carried their investigations into every field of literature, and have conquered the adversaries of the Bible with their own weapons on their own ground, and returned to lay their trophies humbly at the feet of Jesus. We invite the attention of our readers to one of these victorious enterprizes, achieved by a youthful champion, trusting in the God of Israel, against a distinguished veteran, who persuaded of his invincibility was adjusting his laurels to lie "down in his glory."

The course of investigation pursued by Eichhorn in his Introduction to the New Testament led him to the conclusion, which he fearlessly announced, "that during the first two centuries of the christian era Evangelical Books entirely different from our four catholic Gospels were in circulation among the teachers of the christian church." In the preface to his second edition near twenty years after the first publication he boasts that his investigations had victoriously surmounted the prejudices of novelty, and *their results had become almost the universal opinion*. Our author doubts the correctness of this assumption, but deems the claim, made by a critic so distinguished, sufficient to warrant special attention and renewed examination; since it is evident, that these investigations completely destroy the Genuineness of the Gospels, now received as canonical. If these Gospels were not known and circulated among the christians of the first two centuries, they could not have been written by the Apostles and Evangelists whose names they bear, and who were witnesses of the facts related, and cannot therefore be deemed better than mere forgeries of a later date. All claim to inspiration must be relinquished, and in fact all claim to pure and uncorrupted revelations from God. To these conclusions no christian can subscribe; and when they are brought forward with so much confidence, maintained with so much learning, acuteness and plausibility, and circulated so extensively, the only alternative left to the pious is, to turn away from them without giving them a hearing, or else to engage in a radical investigation of the subject through all its original sources.* This requires an extent of learning which comparatively few possess, and a reference to rare and ancient books, which are within the reach of a still smaller number. Hence, as the author justly observes, it becomes the duty of those who cannot acquiesce in the validity of such conclusions, and possess the proofs and means of establishing the genuineness and authenticity of the sacred books, to exhibit them for the satisfaction of doubtful enquiring minds. He commenced

* The writer well recollects the doubts and embarrassments into which he was thrown by the perusal of Eichhorn's work several years since; and possessing neither means nor opportunity of examining the subject thoroughly, he could only restore tranquility to his unsettled mind by examining the general evidences in favor of the scriptures, by labouring to forget (no easy task) the plausible proofs advanced, or by persuading himself that the whole must be mere sophistry and perversion of the testimony of the Early Fathers. The work before us would then have furnished inestimable relief; and the desire of recommending it to others in similar circumstances has had no small share in determining the present essay.

the investigation to satisfy "the wants of his own heart," and establish his own faith on the rock of ages; and having found a series of testimony completely satisfactory, which no author has exhibited in its full import and connection, he felt himself in duty bound to make known the antidote as widely as the poison had spread.

A judicious Introduction on the connection of the sacred books as unfolding one grand plan of redemption, the importance of establishing their genuineness and authenticity, and the appropriate character and use of historical evidence, concludes with a statement of the object and arrangement of the whole work.

"The object of the present work is simply to answer by an examination of history merely the question of the Genuineness of the Gospels. Not because the internal evidence appears to me unimportant, but because the historical evidences in their connection, and consequently in their greatest strength have been neglected. It has been common to produce only such historical testimonies as were appropriate to the immediate object of the writer, or adapted to the hypothesis he was maintaining; not intentionally deceiving, but being fettered and contracted in his views by the system which had taken possession of his mind; but it is only the connection and full exhibition of the historical testimonies, that is adequate to furnish a decisive answer to the question of the Genuineness of the Gospels; and this has been my proper and main object in the following essay. For this purpose I shall first collect the information given respecting the Gospels separately, so far as it regards their genuineness; then narrate the History of the collection of the Gospels into one book, down to the time when they were generally received, the end of the second century; and in conclusion sum up the whole in one result. At the same time information will be given in its proper place respecting those Gospels, which are said to have been used in the primitive church instead of those we possess." pp. 16, 17.

History of Matthew's Gospel. This Gospel was written in Hebrew, or more properly, in Syro-Chaldaic, which was the vernacular language of Palestine in the age of the Apostles, and was generally called Hebrew by the Greek and Latin writers. For the Hebrew origin of Matthew's Gospel Papias is the earliest witness, who, notwithstanding the charges of mental weakness and credulity preferred against him by Eusebius and after him by many modern writers, is a competent and credible witness in so plain a matter of fact. His testimony is confirmed by express declarations of Pantænus, Irenæus, Origen, Eusebius, and Jerome. Against this mass of evidence but a single testimony has been adduced with any appearance of probability—a declaration of Eusebius in his Exposition of Ps. 78. 2—and this is capable of a satisfactory explanation in accordance with the common opinion of the Fathers, and indeed requires it to make the author consistent with himself. "We may therefore conclude, that not one single testimony exists for the assertion, that Matthew wrote his Gospel in Greek, while all the christian Fathers declare with one accord that he wrote in Hebrew. If we could attach any credit to the voice of the church generally, then such an entire agreement must be fully admitted; and indeed we have scarcely one witness for the existence of Matthew, if we deny that his Gospel was written in Hebrew."

The native christians of Palestine used the Syro-Chadaic language and adhered to the observation of the Mosaic Law. By these means they were separated from the universal church, and little is known of their history. From the brief notices of Irenæus and Tertullian, who call them Ebion-

ites, and of Justin Martyr and Eusebius it appears, that they were divided into two classes or sects, one of which rejected the account of the miraculous birth of Jesus, and of course denied his divinity, and discarded the Apostle Paul as an apostate from the law. The other class are called Nazarenes, whose doctrinal sentiments were orthodox, with the single exception of their attachment to the Law. Both sects are represented as using the same Gospel, which is called by some of the Fathers the Gospel of the Nazarenes. According to the testimony of Eusebius the Ebionites used only the Gospel according to the Hebrews, which he reckons among the Antilegomena, or rejected books, and distinguishes from Matthew's Gospel, which he places among the Omologoumena. Irenæus however testifies that the Ebionites used the Gospel of Matthew, in the original Hebrew, or Syro-Chaldaic language, which was their vernacular tongue. To reconcile this contradiction a wide range of criticism is taken, in which the varying and confused testimony of Hegesippus, Clemens of Alexandria, Symmachus, Origen, Epiphanius, and Jerome are acutely sifted and weighed, and the following conclusions brought out.

"The Gospel of the Nazarenes must have been of such a character that,

"1. *It was possible to esteem it the Hebrew Matthew, even where the most accurate knowledge of it was possessed, as in the case of Jerome,* and yet,*

"2. *Capable of being considered a different work from Matthew's Gospel.*

"Accordingly the Gospel of the Nazarenes with all its variations must have exhibited a very striking similarity to the Gospel of Matthew; and no easier method of explaining this appearance will present itself to the candid enquirer, than the supposition, that the Gospel used by the Jewish Christians was a corrupted Matthew, which was designated by the very general and indefinite name of the Gospel according to the Hebrews. The undeniable fact, that the Gospel of Matthew was prepared for the Jewish Christians, and written in the Hebrew language; the general declaration, that the Jewish Christians used Matthew; the variations between the Gospels used by the Ebionites and the Nazarenes, which are distinctly referred to alterations; all clearly intimate, that the Gospel of the Hebrews was not essentially different from Matthew, but originally the same work." p. 75.

This conclusion is established by two facts.

"First, There is no Evidence, that any part of Matthew's Gospel was wanting in the Gospel of the Hebrews, but rather that all the variations consisted in additions." "All the passages quoted by Clemens of Alex., Origen, and Epiphanius are mere additions or enlargements of narratives found in Matthew. The first two chapters however were wanting according to the statement of Epiphanius (Haer. xxx. 13.) in the Ebionite Gospel, which began with the history of the baptism of Christ. This would indeed militate strongly against the above assertion, if it could not be proved, that this deficiency existed only in the Gospel used by the Ebionites: but we can prove with certainty that their heretical views of the person of Christ occasioned their rejection of the first chapters of Matthew, in which the generation of Jesus by the Holy Ghost is related. The orthodox Nazarenes had those chapters in their Hebrew Gospel, as the passages before quoted from Jerome prove. (Comm. in Matth. Tom. iv. P. 1. p. 9. Comm. in Jes. Tom. iii. p. 99. Catal. Vir. Illus. s. v. Matth. Comm. in Oseam Tom. iii. p. 1311. Comm. in Abacuc. ibid p. 1621.) If therefore the first two chapters were found in the Gospel of the Nazarenes, and in the same form in which they are found in our Greek Matthew; if at the same time important reasons can be assigned, why the Ebionites omitted them, then nothing is more natural and just, than that we should hold them to be an original portion of the work." pp. 76. 77.

Second. The corruptions of Matthew in this Gospel are found at a ve-

* Who not only transcribed, but translated it into Greek and Latin.

ry late period, when Matthew had been long in general use. We have not room for the detail of quotations and facts on which this declaration is founded, but we cannot pass over the conclusion.

"Accordingly it is certainly the most correct conclusion respecting the Gospel of the Hebrews, that it was Matthew's Gospel, gradually corrupted by the Jewish christians, used in two forms or recensions by the orthodox and heretical parties of the Jewish believers. But earlier than the end of the second century there is no certain trace at all of the *existence* of the Gospel of the Hebrews. Men may cherish what opinions they choose, but the assertion, that this Gospel was used before our canonical Gospels, remains forever perfectly incapable of proof: yea more, it can be historically proved, that our Gospels were circulated earlier than the Gospel of the Hebrews, if it be indeed a different work from Matthew's Gospel." p. 85.

Among the brief and imperfect records remaining of the earliest ages of christianity little information is found respecting Matthew's Gospel previous to its admission into the canonical collection. The most important is the report of Pantænus, preserved by Eusebius (Eccl. Hist. V. 10.), that Bartholomew, the Apostle, had circulated it in India (Homeira, or Hamyara, in Arabia), and that Pantænus himself found copies of it in the original Hebrew. Papias has also reported the remark of John, the Presbyter, "that Matthew had written his Gospel originally in Hebrew, and that every one interpreted or translated it as well as he could." The writings of Barnabas, Clemens of Rome, Polycarp, and Ignatius contain quotations and references, which render it highly probable, that they had used this Gospel. We close our notices of this Gospel with the citation of one paragraph more.

"If we pass over from the limited sphere of the Jewish sects into the catholic church,* the most important point—the *transition of Matthew's Gospel into the universal or catholic Church by a Greek translation*—is shrouded from our sight in total darkness. Even Jerome could give no information of the translator of the Hebrew Matthew, (Catal. Vir. Illus. s. v. Matthæus. Evangelium Matthæi quis in Græcum transtulerit, non satis certum est.) Yet we know from a very ancient source, from John, the Presbyter, an immediate disciple of the Lord, whose testimony Papias used, (Euseb. Eccl. Hist. III. 39.), that no particular translation of Matthew was in common use from the beginning, but that every one, who understood Hebrew, "translated the Gospel as he could." What gave our translation the predominance, is only matter of conjecture. Either a distinguished name might have introduced it; yet this name would then have been preserved: or its intrinsic excellence might have given it the preference: or finally its adoption into the canon of the four Gospels may have recommended it above all others. This is the most satisfactory supposition. The circulation of the separate Gospels ceased as soon as the collection was made, and the translation of Matthew found in the collection banished all its rivals. But why it was taken into the collection, and no other, no reason can be alleged."

We might enquire in passing whether there is any evidence, or any urgent reason for supposing, that any other entire translations did exist. Every one translated as he could; certainly does not compel us to suppose that every one made a translation of the whole book, but seems to say nothing more, than that every one, possessing a copy of this Syrochaldaic Gospel, and having occasion in conversation or preaching, to use a

* It may be proper to remark here, that by the "*Catholic Church*" is meant the christian church of that age as distinguished from the parties and sects, which had dissented, or broken off.

text or a paragraph, gave the sense of it in the vernacular language as well as he was able. In this way it might have been used for some time and to a considerable extent before any entire translation was published.

We have given this analysis of the early history of Matthew's Gospel as a specimen of Dr. Olshausen's mode of investigation. His selection and arrangement of testimonies is fair and judicious; his examination of them impartial; and his inferences and application of them candid and unbiassed. We can perceive no traces of the partiality or bias of attachment to a favorite theory, but in every part of the work unquestionable evidence presents itself of a liberal mind pursuing an unfettered course of investigation in the fear of God.

From a full and critical examination of the early history of each Gospel separately, and their collection into one book, the following general and satisfactory results are obtained, and established.

"The first essential point to be exhibited is the circumstance, *that according to the testimonies quoted the Gospels were used every where in the most distant and opposite countries, and regions.*

"A second very important fact established is, *that vestiges of the use of our four Gospels are traced back to a time, when immediate disciples of the authors not only might be alive, but actually must have been living.*

"A third incontestible point is, *the entire destitution of any opposition to our Gospels,*" during that period.

"A still more important fact proved is, *the universal reception of the Gospels, even by heretics and enemies of the catholic church.*

"Finally, the circumstance, that we nowhere meet with one or another isolated Gospel, *but always with the collection*" of the four. "Of Clemens Rom. Barnabas, and Ignatius we must leave it undecided, whether they used any Gospels or not; we have no evidence on either side: *but all the other christian writers used the collection of the Gospels.*" pp. 427—432.

We must here close our extracts and remarks, by cordially recommending the labors of Dr. Olshausen to the attention of our German readers, especially the clergy, who at the present time need all the information accessible for establishing the genuineness and authenticity of the scriptures, to enable them to counteract and oppose the vigorous efforts of infidels and errorists. In this cause superior intelligence alone will enable the advocates of truth to triumph.

SCRIPTURE ILLUSTRATION.

Prov. 17, 19. *He that exalteth his gate seeketh destruction*—meaning, "He who demeans himself with haughtiness will occasion his own destruction."

I understand this figurative description of pride, or exaltation, as grounded on the custom of princes, nobles, and wealthy men in the East, erecting a lofty portico in front of their dwellings, through which the entrance to them lay. The ruins of the temples in Egypt, at Baalbec, Palmyra, and other places, exhibit the same taste in architecture. In reference to this same

custom, (an emblem of honor or elevation,) I understand the terms *Sublime Porte*, (Ital. *Porta*—German, *Pforte*,) as applied to the Ottoman Emperor at the present day. *The lofty gate* (for so *Sublime Porte* means) is intended to point out him who lives in the dwellings connected with the *lofty gate*, i. e. the gate which by way of eminence is lofty, or the most lofty of all; in other words it means the Emperor or reigning Monarch. Whether this explanation does not better accord with the oriental manner of framing designations, than the explanations commonly given of *Sublime Porte*, the reader acquainted with the style of the East may judge. When the same terms are applied to designate the Ottoman Emperor and his Divan, i. e. his Council, they are employed in a like figurative way.

Stuart's Hebrew Chrestomathy.

POETRY.

SATURDAY EVENING.

Welcome to me the close
Of weary labouring hours;
My spirit seeks its best repose
In high and sacred bowers.

I go, thrice welcome eve,
Where thy mild lustre leads;
The fields of nether earth I leave,
To roam through heavenly meads.

A sun must rise and sink,
Another sun must rise,
Ere I shall leave heaven's hither brink,
Call'd downward from the skies.

Hail! lovely eventide!
Most like that time begun,
When toil for ever laid aside
Life's long week shall be done.

Homerton. JAMES EDMESTON.
London Evang. Mag.

THE FLOATING CHAPEL.

'Twas Sabbath morn. The summer sun
In cloudless splendour shone,
And ting'd with gold each curling wave,
As soft it rippled on:
I walk'd along the winding shore,
Bespread with pebbles rare;
For thus I hop'd ere noon to reach
The distant house of pray'r.

I came where by the river's bank
Some stately vessels lay;
And many seamen sought the beach,
In Sabbath raiment gay;
I mark'd not, as they paced along,
Their staid and thoughtful air;
But sigh'd and wish'd they'd turn with me,

And seek the house of pray'r.

At length, a streamer fair and broad,
My fix'd attention drew;
For in its folds it gave the dove
And olive-branch to view:
The seamen climb'd the vessel's side,
Which did this banner bear;
I follow'd, and with joy beheld
A floating house of pray'r.

Above, beneath, each steadfast eye
Upon the preacher hung;
And sweet and holy was the strain
The sons of ocean sung:
No vacant look, no wand'ring glance,
No restless form was there;
Nor did one wanton leer defile
The seaman's house of pray'r.

I listen'd to the gospel's sound,
Amidst a scene so new;
And saw at times the stranger tear
A manly cheek bedew;
I pray'd that He, who loves his own,
Might make that ark his care;
And many souls be born within
The seaman's house of pray'r.

The rippling wave, the winding shore,
No longer meet my gaze;
No more the snow-white Bethel flag
My wand'ring footsteps stays;
But oft amid the holy calm
Of Sabbath morning fair,
My thoughts with new delight recal
The seaman's house of pray'r,

Edinburg. H. E.
Ibid.

RELIGIOUS INTELLIGENCE.



A NEW COMMENTARY ON THE NEW TESTAMENT.

Commentar

Ueber sämtliche Schriften des Neuen Testaments zunächst für Prediger und Studirende. Von Dr. Hermann Olshausen, Professor der Theologie an der Universität zu Königsberg.

Königsberg, bey August Wilhelm Unzer.

Die heilige Schrift ist eine Offenbarung Gottes an die Menschheit, bestimmt durch die großen Thatfachen ihrer göttlich-menschlichen Geschichte dieselbe in ihrem innersten Geistesleben zu befruchten und einem höhern Daseyn entgegen zu bilden. Diesen eigenthümlichen Charakter der h. Schrift an ihrer, dem Bedürfniß der Kirche in der Gegenwart näher liegenden Hälfte, dem Neuen Testament, in einer zusammenhängenden Erklärung zu entwickeln, war lange mein Wunsch; allein die Schwierigkeiten eines solchen Unternehmens hielten mich bis jetzt zurück an die Ausführung desselben zu gehen. Nur dem Bedürfniß, das die Schwierigkeit selbst überwiegen dürfte, bin ich gewichen, indem ich mich entschloß, die Ausarbeitung eines Commentars über das Neue Testament zu beginnen.

Der Zweck des Werkes, auf das ich hierdurch vorläufig das dabei etwa interessirte theologische Publikum aufmerksam zu machen mir erlaube, wird besonders dahin gehen, den wesentlichen Inhalt des Neuen Testaments in seiner innern Einheit und Vollendung durch die Erklärung klar zu entfalten. Nicht als außerhalb der Grenzen des Christenthums stehend, und es von außen her kritisirend, sondern seinem Lebenselement selbst mit Bewußtseyn angehörend, muß der Erklärer, wie mir erscheinen will, mit christlichem Sinn die christlichen Urkunden durchdringen. — Der Erlöser selbst daher in seinem göttlich erhabenen und seinem menschlich demüthigen Wandel, und das große Werk das zu vollbringen er auf die Erde kam, soll als der Mittelpunkt des Ganzen durch die Erklärung herausgestellt werden; auf die Entwicklung der großen Grundideen, die von diesem lebendigen Mittelpunkte aus dem ganzen eigenthümlichen Leben des Neuen Testaments zu Trägern dienen, wird vorzügliche Sorgfalt verwendet, und die individuelle Gestaltung, welche das in sich einige und gleiche Lebensmoment des Evangeliums in den verschiedenen, neutestamentlichen Schriftstellern gewann, gehörig ins Licht gesetzt werden — mit einem Wort: der beabsichtigte Commentar über das Neue Testament soll das biblisch-dogmatische zum Hauptgegenstande haben, und die Schrift sich aus sich selbst erklären lassen. Es wird demnach keine Sammlung verschiedener Auslegungen älterer und neuerer Zeit beabsichtigt, noch wird die Polemik gegen außerhalb der Grenzen des Evangeliums liegende Erklärungen das Element dieses Commentars ausmachen; vielmehr wird derselbe nur den Kern der Schrift ins Auge fassen und in bezeichneter Weise den Lesern zum Bewußtseyn zu bringen suchen. Dieselbe Richtung wird daher das Ganze des Neuen Testaments von Anfang bis zu Ende durchdringen, und es in seiner Eigenthümlichkeit darstellen. Eben eine solche Auffassung des Gesichtspunkts bei einem Commentar über das Neue Testament scheint um so mehr Bedürfniß zu seyn, je gewöhnlicher in den Commentaren theils andere Beziehungen als vorherrschend heraustreten, theils gemeiniglich nur einzelne Schriften behandelt werden; so daß man für das Studium des Neuen Testaments Männer von oft sehr verschiedenen Richtungen zu Führern wählen muß. Wenn nun gleich diesem Plan zufolge, das Grammatische, Critische und Antiquarische in dem bezweckten Commentar zurücktreten muß, wenn er nicht durch zu große Ausdehnung seine Anschaffung erschweren soll; so sind doch Form und Materie zu innig ver-

wachsen, als daß auch da, wo die Betrachtung der letztern vorherrscht, die erstere gering geachtet werden dürfte. Alles wahrhaft Wichtige und für das Verständniß Nothwendige aus den genannten Wissenschaften, wird daher in dem Werke seine Stelle finden.

Um den Ankauf des Werks Predigern und jüngern Theologen nicht zu erschweren, ist sein Umfang auf 4 Bände, jeder zu 50 Bogen, berechnet. Durch gedrängte Kürze und Andeutungen für selbstdenkende Leser, die ich überall voraussetze, indem mein Wunsch ist, zum biblischen Forschen anzuregen, hoffe ich das gesetzte Ziel nicht überschreiten zu dürfen. Der erste Band, der die Erklärung der drei ersten Evangelien nach der Synopse von de Wette und Lücke, bis zur Leidensgeschichte enthalten wird, soll nach meinem Wunsch, wenn Gott mir Gesundheit und Kräfte erhält, in diesem Jahr zum Drucke fertig werden.

Schließlich wird sich der Herr Verleger über die äußere Ausstattung des Werkes erklären.

Königsberg, den 6ten Februar, 1829.

Olshausen.

Gedachten Commentar über das Neue Testament habe ich in Verlag genommen und werde für zweckmäßigen, anständigen und correcten Druck, so wie auch für gutes Papier pflichtmäßig Sorge tragen.

Der Subscriptionspreis soll nur zwei Drittheile des künftigen Ladenpreises betragen, und dieser so billig als möglich gestellt werden.

Sammler erhalten auf zehn Exemplare eins frei.

Vorauszahlung verlange ich nicht, aber die Zahlung des Subscriptionspreises bei Ablieferung jeden Bandes muß ich zur unerläßlichen Bedingung machen.

Der Ladenpreis eines jeden Bandes, tritt unmittelbar nach dessen Erscheinen ein, und können dann keine Exemplare mehr zum mindern Preise abgelassen werden.

Da die Namen der respectiven Subscribenten dem Werke vorgedruckt werden sollen, so bitte ich, bis Michaelis d. J. um deutlich geschriebene Angaben derselben.

Königsberg, im April, 1829.

August Wilhelm Unzer.

We insert the above proposals in the original as they were sent to us by the author under the impression, that those only who read German will be essentially interested in the intelligence. By a letter recently received from Dr. Olshausen we are authorized to receive subscriptions for this work, which we have no doubt will be truly valuable. From his former works, one of which we have attempted to characterize in the present number, we know him to be a theologian of superior talents and acquirements. A sweet and amiable spirit of piety pervades all his writings, and even when driven into the rude field of controversy he never escapes from the influence of the meek spirit of the Gospel.

GERMANY.

RECENT RELIGIOUS HISTORY.—Semler, professor of theology at Halle, was the great instrument of introducing rationalism, or infidelity, into Germany, in the last half of the eighteenth century. For nearly forty years, he waged war with the principles and systems of his predecessors. A host of able men succeeded, and carried on the assault against Christianity. Some years since, only one of the various journals, defended the supernatural

inspiration of the Bible. The principles of Luther, were almost eradicated from the country. Here and there, a solitary individual, as Reinhard, Knapp, Morus, Storr, Flatt, &c. lifted up their voice, in favor of Jesus and his gospel. Early in 1804, a correspondence was opened, between the British and Foreign Bible Society, and certain individuals in Nuremburg, in which £100 were offered, on condition that a Bible Society should be formed in that city. The condition was complied with, a Society formed, and an address published. In 1806, it was transferred to Basle. In 1817, it had published twelve editions of the German Bible. In 1806, a Bible Society was formed at Berlin. In 1819, it was united with the great Prussian Bible Society, organized by Dr. Pinkerton. In 1814, about twelve societies had been organized. In the great events of 1814-15, the power and mercy of God were manifested, in the spiritual renovation of many of the Prussian and Saxon soldiers. In 1817, Harms, pastor at Kiel, published an edition of the Theses of Luther, with appropriate remarks and notes. The book spread far and wide, and was one of the principal means, of the revival of true religion. Occasional volumes, pamphlets, and periodicals of an evangelical character, have since appeared. The principal of these, is the Evangelical Church Journal, published at Berlin, by Prof. Hengstenberg. It has already exerted a powerful influence. About this time, a great excitement took place in Bavaria. Several Roman Catholic clergymen were converted, and proclaimed the gospel with boldness and power. Persecution followed, and almost of course, the principles of the gospel were diffused and embraced. The Prussian king, as is generally supposed, favors the sentiments of the reformation. He has drawn into his favorite university, Berlin, several distinguished evangelical professors. The Prussian Bible Society has distributed about 400,000 copies of Bibles and Testaments, since its formation. The British and Foreign Bible Society, have sent to a lady at Breslau, 1,000 Testaments for distribution; at Buntzlau, 23,093 copies have been circulated; 2,000 Testaments have been placed at the disposal of a lady in Carlsruhe; at Cologne, 11,845 Bibles, and 37,979 Testaments have been issued; at Dantzig, 13,962; in 11 months of 1828, Dr. Van Ess, issued at Darmstadt, 20,731 copies of the Scriptures; at Detmold, a venerable nobleman, 85 years of age, is actively circulating the Scriptures; at Dresden there is a society of 3,000 members, which have distributed 61,302 copies of the Scriptures; at Elberfeld, 2,731 Bibles in one year; at Frankfort, nearly 10,000 copies of Bibles and Testaments in one year. "The reception of Bibles, without the Apocrypha, meets with less and less opposition;" the Marburg Society, circulated in eight years, about 2,400 Bibles and Testaments; at Hernhut, in one year, 1,412 copies; at Konigsberg there is a continued demand for the Scriptures; at Munich, 5,000 copies of Gossner's Testaments are printing; at Nuremburg, about 13,000 Bibles and Testaments have been circulated in four years; at Osnaburgh, crowds of persons are extremely anxious for the Bible; at Posen, the society has 77 associations; at Stralsund, 500 Bibles have been given to two Pomeranian noblemen, for distribution; Dr. Heubner, of Wittenberg, says that the Bible, *without* the Apocrypha, is well received. At Munich, about 600 men are studying theology, most of whom

were, till recently, without Bibles of any kind ! The university is Catholic.

In 1820, a Tract Society was established at Hamburgh, for Lower Saxony. Its income during the past year, amounted to 1,500 dollars; its circulation of tracts, to 260,623. The committee of this society, have recently sent to the American Tract Society, a most touching appeal for help. They say that the enemies of the cross, are contemplating the formation of a society, for distributing tracts. The first which they propose to publish, may be called the "Devil's Bible," so entirely are the doctrines of religion evaded or denied. Many other painful facts are related, showing how desperate the struggle is, in that country, between the friends and enemies of Revelation. The society have circulated since their formation, 764,376 tracts. Depositories and auxiliaries are established in many parts of Germany.

At Berlin, there is a society for the instruction of prisoners, to whom the Christian students have permission to preach. In the six or seven Prussian universities, there is at least one professor, who is sound in the faith. There is now establishing at Berlin, a Missionary Institution; a Jews' Society has existed some time. Very much good is done in Prussia, by means of the schools. There is one in every parish. In Wurtemberg, there is a large number of decidedly Christian ministers. Count Von Der Recke, has about 200 orphans, under Christian instruction, at Dusselthal, on the Rhine.

SWITZERLAND.

RELIGIOUS HISTORY.—The Pays de Vaud, is a beautiful country, lying between the lake of Geneva, and the Jura mountains. In 1798, it became an independent canton, by throwing off the dominion of Berne. By the Congress of Vienna, the government was constituted the head of the church, with authority to license, place, and remove the clergy, and assign, and pay their salaries. In 1813, the religious excitement at Geneva, commenced with prayer meetings of a few students in theology. In 1817, the "venerable company of Geneva," as the pastors are termed, imposed their celebrated test upon young ministers and candidates, requiring them to engage not to deliver their opinions in the pulpit upon the essential doctrines of the gospel. Several ministers refused to subscribe this test. One of them, Mr. Malan, was forbidden to preach, and was deprived of his support as professor in College. This excitement soon spread to the neighboring canton of Vaud, which had been deeply affected by the influence of Gibbon, Voltaire, and Rosseau. A clergyman, who held religious meetings on Sabbath evening, was silenced. This individual, with eight others, addressed a letter to the government, declaring their determination to separate from the established churches. In answer, a decree was issued by government, forbidding all religious assemblies, except those of the established church, and requiring the police officers to break up every other. On the 20th of May, it was forbidden that the Scriptures should be read or explained in a family, in connexion with any others, besides its members. Fines, imprisonments, and banishment followed. One clergyman was im-

prisoned ten weeks, and then banished for two years, for suffering five other persons to read the Bible with him, in his own house. In four or five years, about twenty separate churches were formed, and the law of 1824 sunk into a dead letter. In 1829, a missionary was sent out, to preach in those places where evangelical sentiments were not taught. He was however arrested, and confined three weeks.

MISCELLANEOUS.—About ten years ago, an institution was formed at Beuggen, for orphans, near Basle, with the addition of a seminary, in which about 20 persons have been constantly preparing to become schoolmasters. Many orphans have been educated at this, and similar institutions. These schools have become numerous in Switzerland, France, and Wittenberg. A Christian education has been adopted at most of them.

A Missionary Seminary has been in existence at Basle, for several years, under the excellent tuition of Rev. Theophilus Blumhardt. *All* the students, (between twenty and thirty in number,) hold themselves in readiness to engage in Foreign Missions.

FRANCE

POPULATION.—According to the statement of Baron Dupin, France contains 31,000,000 of inhabitants. The annual increase is about 200,000. Two thirds of the population are employed in agriculture, and one third in manufacturing and commercial pursuits.

LITERATURE.—In 1814, the whole number of sheets of all the works published in France, amounted to 45,675,039; in 1826, to 144,561,094. The subjects, upon which there has been the greatest increase, are theology, legislation, the sciences, philosophy, history and travels. In 1825, the number of volumes printed, was 13,767,723. This was a little more than a volume to each of the 12,000,000 of persons in France, who are supposed to be able to read.

FRENCH PROTESTANTS.—The number of Reformed (Calvinistic) ministers in France, is 305; under whose superintendence there are 438 buildings, consecrated to public worship. In connexion with these churches, there are 451 Bible Societies and Associations, 59 Societies and Depositories of Religious Tracts, 124 Missionary Societies and Associations, 78 Sunday Schools, and 392 Elementary Schools. This statement does not include the Lutheran churches. Through want of churches, many of the Protestant congregations are obliged to meet for public worship in out-houses, barns, &c.

BIBLE SOCIETIES.—The Protestant Bible Society at Paris, in the year ending March 31, 1828, distributed 14,625 copies; since the formation of the Society, 91,664 copies. The receipts of 1828, from the auxiliaries, were 6,000 francs more than those of the preceding year.

TRACTS.—The Paris Tract Society, issued, during the year ending April, 1828, 172,300 Tracts; not less than 300,000 publications were distributed.

MISCELLANIES.—The sovereign of France, Charles X., has recently constituted 25 new stations for the Protestant clergy. The most important are occupied by faithful preachers. Nazou, the professor of theology at

the Protestant University of Montauban, is a Neologist. His heretical views, have recently been exposed in a French periodical. This is leading to discussions and investigations, which will probably be productive of the happiest results. An interesting correspondence has been carried on for two years past, between the General Assembly of the Presbyterian Church in the United States, and the French Protestants.

GENERAL REMARKS IN REGARD TO THE CONTINENT.

1. The principal instrumental cause of the religious feeling, which has been awakened in various parts of the continent, is the circulation of the *Scriptures*. God is putting signal honor upon His own truth. The British and Foreign Bible Society, are doing that for Europe in 1830, which the translations of Luther and his coadjutors did in 1530.

2. A very interesting fact, in the present state of Europe, is the enlightened zeal of *individual* Christians. One is literally chasing a thousand. Rev. Mark Wilks, is the centre of benevolent effort in France. Dr. Leander Van Ess, a Catholic clergyman in Darmstadt, has circulated between 600 and 700,000 Bibles. Von Bulow, a distinguished Prussian General at the battle of Waterloo, has won nobler honors in the wide dissemination of Christian truth, in Norway, and the surrounding regions.

3. The character and enlarged views of some of the sovereigns of Europe, is a matter of congratulation. Charles X. of France, favors the Protestants; Frederic of Prussia, and his family, are warmly attached to orthodox sentiments. Nicholas of Russia, is establishing Lancasterian schools in his dominions.

4. The foreign missionary spirit, which has been awakened, *contemporaneously*, with the dawn of vital religion, is a most interesting fact. At Basle, in the valleys of Barmen, among the hills of southern France, a spirit has been awakened, which would not have dishonored Lyons, in the third century, nor Jerusalem, after the martyrdom of Stephen.*

5. The British Continental Society, employed in 1829-30, *forty-two* agents on the continent, and expended about £2,000 for their support. The efforts of these agents are principally directed to the Catholic population. The state of this population is deplorable indeed. Midnight darkness, rests on almost all southern Europe. Only one newspaper is printed in Spain, and not a single literary magazine. "An archbishop in that country, receives £100,000 a year, while the wretched people are wo-begone indeed!"

6. Infidels, of various descriptions, are making strenuous efforts to uphold their cause. Since 1817, there have been circulated on the continent, *five millions, seven hundred and sixty-eight thousand, nine hundred* volumes of the works of Voltaire, Rosseau, and other infidel writers.

Quarterly Reg.

* The consecration of the first French Protestant missionaries, took place within a short distance from the spot where Admiral Coligny was murdered, and where the bell tolled to announce the massacre of St. Bartholomew. The scenes and associations of the meeting, were of the most affecting kind.

REVIVALS.

In Vernon, Conn.—A friend from the neighborhood of Vernon informs us, that this place is visited with a more powerful work of grace than has been witnessed there for many years past. Although the work is of very recent date, there are already about 30 rejoicing in Christ as the hope of their salvation. Very many others are making the important inquiry, "What must I do to be saved?" It is now about seven years since Connecticut has been visited with any thing like a general and extensive revival of religion. In the years 1822-3 God wrought great things for that people. In one chain of revivals there were supposed to be at least 2,000 hopeful conversions.

N. Y. Evang.

At Shepherdstown, Va.—By a letter from this place, bearing date August 17, we learn that a revival is going forward in this place with unusual power. Our correspondent writes as follows: "The Lord is now working wonders among us. For the last three weeks conversions have occurred daily. There have been more than 60 converts within the last three weeks. There is a greater power in this work than in any that I have ever witnessed, views of the awful nature of sin are uncommonly clear and deep. The temperance cause keeps pace with the religious excitement."

Ib.

In North Penfield, Monroe county, N. Y.—The Rev. R. Dunning, a missionary of the American Home Missionary Society, in a letter to the Secretary says:—"Since my last report, the Lord has been carrying on his great work of subduing the stubborn hearts of sinners, and exhibiting the omnipotent efficacy of Christ's atoning blood. I cannot give you the exact number of hopeful conversions in the bounds of the society, but I may safely say, I think, rising of seventy. Forty of these persons have united with the Presbyterian church; some more are expected to do so, and others have joined the Methodists and Baptists. Besides the forty who have united with the Presbyterian church, as fruits of the revival, ten have been added by letter and profession, making in all, for three months, fifty persons; fifteen months ago the number of members in this church was forty-four. Their present number is one hundred and three. I make mention of numbers not boastfully, but to show what the Lord has done for us, 'whereof we are glad.' Neither would I maintain that numbers constitute the prosperity of a church without piety. An ungodly profession can only be considered as a dead weight, if not a curse, as Achan was, on the church of God."

In Westport, Essex county, N. Y.—A letter from the Rev. O. Brown, to the Secretary of the American Home Missionary Society, says:—"Some time last fall, a revival commenced in the Baptist Society at North West Bay, and has extended into several different parts of the town, bringing under its power the drunkard and universalist, as well as the moralist. Since that time, probably there have been nearly ninety hopeful conversions. I know not the exact number that have connected with that church. In one neighborhood, containing about twenty families, every person but four, that is above ten years of age, is now indulging the hope of adoption into the family of Christ. Since my last report, a gentle shower has distilled upon the neighborhood in which I reside. There have been several hopeful conversions, and many have been, and still appear deeply impressed with a sense of their guilt and danger. And yet professors, as a body, seem careful and troubled about many things; and I fear, will continue busy here and there until the Spirit will withdraw."

PROPOSALS,

FOR PUBLISHING IN CARLISLE, A MONTHLY PERIODICAL TO BE NAMED

THE MESSENGER OF USEFUL KNOWLEDGE.

Desirous of diffusing useful knowledge, we have commenced the publication of a journal of instruction, information and amusement. It will be of a miscellaneous character, that it may embrace in its scope all topics of interest or utility, all themes of sound morals and sound science, and every discussion which may tend to the true

and immediate welfare of all such as foster it with their aid. We design to make it blend the several features of a Journal of Science, a Literary Review, and a Register of News and Events.

With this view the first two or three pages of each number will be allotted to a short and familiar lecture on some department of natural science, or to critical reflections on some theme of literary interest, and these treatises will usually be given in connected series. Another portion will be appropriated to notices of foreign and domestic events, and to general strictures on the state of our own and other countries, to reviews of occurrences Historical, Political, and Religious, to remarks on public education, statements of public institutions, and more fully of DICKINSON COLLEGE.

The residue of its pages will be engrossed with reviews, criticisms, biographical sketches, important discoveries, and valuable and curious extracts; with papers on science and the arts, and practical information in agriculture, horticulture, and domestic economy.

Each number will contain on its last page an almanac for the month, accompanied with useful and interesting matter on astronomy and the seasons, drawn from the Ephemeris and other sources.

TERMS.—*The Messenger of Useful Knowledge* will be issued on the first Tuesday of each month in 16 pages, medium octavo, on good paper and in new type, and will constitute a volume of nearly 200 pages each year.

The subscription price will be fixed at One Dollar per year, if paid within the first quarter, if after that period, at One Dollar and Twenty-five Cents.

To any one procuring subscribers for ten copies, one will be furnished gratis.

PROF. ROGERS, aided by other gentlemen, will assume the editorial duties.

§7—All original communications will be directed to Prof. Rogers, and all letters containing remittances or orders for subscription, to Mr. George Fleming, Carlisle, post-paid.

(We have examined the first No. of this work with considerable satisfaction. We have no doubt it will be a useful work, especially to the farmer and the mechanic, who have access to few other sources of scientific and literary information. Its moderate price will place it within the reach of all; and we hope it may not languish for want of patronage.)

Theological Seminary.

The Semiannual Examination of this institution was held on Wednesday the 22d ult. The number of students during the principal part of the term has been eleven. The first or highest class was examined on Theology, Christian Evidences, and in connection with the second class on the critical reading and interpretation of the New Testament in the original. The second class besides the Greek Testament was examined on the Hebrew language and Biblical Antiquities. These classes have also attended regularly during the whole term to the composition of Sermons and Lectures. The lower classes have been principally pursuing classical and scientific studies, preparatory to a course more properly theological. They were examined on Jacobs' Greek Reader, Virgil, Moral Philosophy, Geography, &c. The examinations in general passed off to the satisfaction of those present, and the students generally acquitted themselves in a reputable manner. We can safely congratulate the friends of this institution on its present prosperous condition, and its future prospects, if no unforeseen events should embarrass its progress.

N. B. The next Session will open on Wednesday, the third day of November, at which time it will be important that all students should be present, prepared to commence their studies. An absence of a few days at the beginning of a session often involves the student in disadvantages, which embarrass his progress through a whole term, and render all his studies irksome.

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VOL. III.

MEMOIRS OF BUNYAN.

JOHN BUNYAN, the celebrated author of "Pilgrim's Progress," was born at Elstow, in Bedfordshire, in the year 1628. His father was a tinker, and Bunyan only received instruction in reading and writing. From the account which he gives of himself, in a work written by him, entitled, "Grace abounding to the Chief of Sinners," it appears that, in his early days, his character was notoriously vile, that he was addicted to the practice of almost every vice, and that even the profligate and profane regarded "John Bunyan as a great sinner." For some time he followed the trade of his father, till, when sixteen years of age, he became a soldier in the parliament's army, and in 1645, was present at the siege of Leicester; where, being drawn out to stand centinel, another soldier of his company desiring to take his place, he consented, and thereby, probably, avoided being shot through the head, by a musket ball, which killed his comrade. It is impossible, when reading the account of the first twenty years of his life, as recorded in his "Grace Abounding," not to be forcibly impressed with the truth of the doctrine, now generally received by all christians, of the special providence of God. His preservation from drowning; from destruction by an adder; by a musket shot; and from death by various ways, demonstrate such doctrine to be unquestionably true; and the facts which he has communicated, as to his conversion, additionally confirm the veracity of that doctrine. For although some allowances are to be made for his enthusiasm, and, therefore, for the language which he frequently adopted, yet, the facts which he records are unquestionably true; and, if they be true, the inference appears to be obvious. He relates, "that one day he was at play, at the game of cat; and, having struck it one blow from the hole, just as he was about again to strike it, a voice did suddenly dart from heaven into his soul, which said, Wilt thou leave thy sins, and go to heaven, or have thy sins, and go to hell? which put him into such consternation, that, leaving his cat on the ground, he looked up to heaven, and was as if he had, with the eyes of his understanding, seen the Lord Jesus looking down upon

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him, and threatening him with some grievous punishment for his ungodly practices."

Bunyan, at an early age, married a young woman, whose parents had educated her in habits of respect for religion; and, from such union, the mind of Bunyan was sometimes roused to review his own character, and deplore his conduct. His heart was at that time, however, unaffected, though his judgment was convinced; and he attended regularly, with superstitious feelings, at his parish church. At length, he was induced to set about reading the scriptures, by the accidental conversation of a poor man, with whom he conversed on the subject of religion. It appears, however, that he still continued unacquainted with the sinfulness of his nature, and the necessity of faith in Christ, till he met with four poor women, at Bedford, "sitting at a door, in the sun, talking about the things of God—about a new birth—about the work of God in their hearts, as also how they were convinced of their miserable state by nature—of the mercy of God in Jesus Christ—of his word and promises—of the temptations of Satan—and of their wretchedness of heart and unbelief." Bunyan was so affected with the conversation of these good women, that he availed himself of every opportunity to converse with them. His irreligious companions perceived a difference in him, which was to them offensive; and, being unable to disturb in him that steady purpose of his mind, to seek for happiness in God alone, they resigned his society. His mind was shortly afterwards much afflicted by thoughts, which perpetually accompanied him, that he wanted faith, and never could have any, because he was not one of the elect. He says, this put him upon considering how to make trial of this matter; and he resolved to attempt the working of a miracle as the surest test of his faith. Accordingly, as he was one day going between Elstow and Bedford, he was about to say to some puddles that were in the horse-path, "Be dry;" but, just as he was about to speak, his good sense prevailed with him, not to put his faith upon that trial. After much perplexity, however, his doubts were satisfied by that passage of scripture, Luke xiv. 22, 23. "Compel them to come in, that my house may be full, and *yet there is room.*" As soon as Mr. Bunyan obtained a good hope, that he was interested in the salvation of Jesus Christ, he communicated the state of his mind to Mr. Gifford, a baptist dissenting minister, residing at Bedford; attended his preaching; obtained from such attendance much advantage; and, believing that baptism, by immerson, on a personal profession of faith, was most scriptural, he was so baptized, and admitted a member of the church, A. D. 1653.

In 1656, Mr. Bunyan, conceiving that he was called, by God, to become a preacher of the gospel, delayed not to comply with that call. The measure excited considerable notice, and exposed him to great persecution. For some years he continued to preach with eminent success, though, during the period of the Commonwealth, he was indicted for holding an unlawful assembly at Eton, but, for which offence, it does not appear that he was punished. At length, however, in the month of November, 1660, in the reign of Charles the Second, being about to preach at Samsell, a small hamlet near Harlington, in Bedfordshire, he was seized, by virtue of a warrant from a justice of the peace. The nonconformists, at that time, were,

unquestionably, the objects of bitter malice, and unwise and severe persecution. Bunyan was one of the first victims of the intolerant measures of Charles the Second. After the usual examination before the justice, at which Bunyan displayed much firmness and zeal, he was committed to Bedford gaol, until the quarter sessions. At those sessions, in January, 1661, an indictment was preferred against him, for being an upholder of unlawful meetings and conventicles. His defence, though long, and, on the whole, judicious, did not avail him; and he was sentenced to perpetual banishment, and committed to prison, where, though that sentence was not executed, he was confined twelve years and a half. In the same prison were also confined above sixty dissenters, taken at a religious meeting, at Kaistoe, in Bedfordshire. During that confinement, Mr. Bunyan supported himself and his family by making tagged laces. His spare time he employed in writing the First Part of his "Pilgrim's Progress," and in preaching to, and praying with, his fellow-prisoners. The respectability of his character, and the propriety of his conduct, induced, in the mind of the gaoler, a feeling of respect for him. He frequently permitted him to leave the prison, and visit his friends. He once permitted him to visit London, and he committed a great share of the management of the prison to his care. In the last year of his confinement, he wrote his work, entitled "A Defence of the Doctrine of Justification." At length, by the exertions of Dr. Owen, his liberation was obtained, in the year 1674; and having been chosen, in the year 1671, co-pastor over the baptist congregation at Bedford, he resumed the arduous duties of a nonconformist divine. After his enlargement, he travelled into several parts of England, to visit the dissenting congregations, which procured him the epithet of Bishop Bunyan. In King James the Second's reign, when that prince's declaration, in favour of liberty of conscience, came, Mr. Bunyan, by the voluntary contributions of his followers, built a large meeting house at Bedford, and preached constantly to great congregations. He also, annually, visited London, where he was very popular; and assemblies of 1200 have been convened in Southwark to hear him, on a dark winter's morning, at seven o'clock, even on week days. In the midst of these and similar exertions, he closed his life; and, at the age of sixty, on the 31st of August, 1688, "he resigned his soul into the hands of his most merciful Redeemer."

He was interred in Bunhill-fields burying-ground, and over his remains a handsome tomb was erected. Mr. Bunyan was twice married, and by his first wife had four children, three of whom survived him. Of Mr. Bunyan it has been said, and with seeming propriety, "that he appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts; but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just, in all that lay in his power, to his word; not seeming to revenge injuries; loving to reconcile differences, and making friendship with all. He had a sharp quick eye; accomplished with an excellent discerning of persons, being of good judgment and quick wit." Dr. Towers has said of him, "He was certainly

a man of genius, and might have made a great figure in the literary world, if he had received the advantages of a liberal education." Mr. Scott, the author of "The Force of Truth," has said, "he was certainly endued with extraordinary natural talents; his understanding, discernment, memory, invention, and imagination, were remarkably sound and vigorous, so that he made a very great proficiency in the knowledge of scriptural divinity, though brought up in ignorance."

Of the "Pilgrim's Progress," but one opinion seems to be entertained. Mr. Grainger said, that the Pilgrim's Progress was one of the most ingenious books in the English language; and in which opinion, he states, Mr. Merrick and Dr. Roberts coincided. Dr. Radcliffe termed it "a phoenix in a cage." Lord Kaimes said "it was composed in a style enlivened, like that of Homer, by a proper mixture of the dramatic and narrative, and upon that account has been translated into most European languages." Dr. Johnson remarked, "that it had great merit, both for invention, imagination, and the conduct of the story; and it had the best evidence of its merit—the general and continued approbation of mankind. Few books," he said, "had a more extensive sale; and that it was remarkable that it began very much like the poem of Dante, yet there was no translation of Dante when Bunyan wrote." Doctor Franklin said, "Honest John Bunyan is the first man I know of, who has mingled narrative and dialogue together; a mode of writing very engaging to the reader, who, in the midst of interesting passages, finds himself admitted, as it were, into the company, and present at the conversation." Dean Swift declared that he "had been better entertained and more informed by a chapter in the Pilgrim's Progress, than by a long discourse upon the will and the intellect, and simple or complex ideas." And Cowper (in his *Tirocinium*,) has immortalized him in some beautiful lines, which may be here inserted.

O thou, whom, borne on fancy's eager wing
Back to the season of life's happy spring,
I pleas'd remember, and while mem'ry yet
Holds fast her office here, can ne'er forget;
Ingenious dreamer, in whose well-told tale
Sweet fiction and sweet truth alike prevail;
Whose hum'rous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employ'd, and, like thy Lord,
Speaking in parables his slighted word;
I name thee not, lest so despis'd a name
Should move a sneer at thy deserved fame;
Yet e'en in transitory life's late day,
That mingles all my brown with sober gray,
Revere the man, whose PILGRIM marks the road,
And guides the PROGRESS of the soul to God.

In addition to his Pilgrim's Progress, he wrote two other allegorical pieces: "Solomon's Temple Spiritualized;" and "The Holy War;" the latter of which has excited a degree of attention nearly equal to that displayed to his Pilgrim's Progress. His other works are principally controversial.

For further account of this excellent man, *vide* his own account of himself, entitled "Grace Abounding, &c."—His Works in folio, and Life pre-

fixed;—Wilson's Hist. of Dissenting Churches; Middleton's Evan. Biography; Life of Baxter; and especially a recent volume entitled "The Life of Mr. John Bunyan, by Joseph Ivimey."

Wilk's Biographical Dictionary.

TOTAL DEPRAVITY.

"But I must endeavour, with as much brevity as I can, to obviate a misconception, which may possibly arise. In maintaining the total depravity of human nature, it is not to be understood that all mankind are as corrupt as they can be—for self-interest, regard to character, the dread of human laws, and various other considerations, impose many and effective restraints. It is not asserted that they are all equally wicked—for these restraints exercise a more powerful control over some individuals than over others. It is not alleged that every individual brings with him into the world the elements of every vice which can deform and debase the human character—for some vices are essentially destructive of each other, and cannot co-exist in the same person. On the other hand, it is not to be denied that even among untutored savages, you may often witness the attractive influence of the social affections: and amidst the refinements of civilized life you may observe with delight many amiable and ennobling qualities—such as extensive benevolence, inflexible integrity, unshaken fortitude, and exalted patriotism. The former, in the absence of higher motives, may be supposed to arise from instinctive feelings implanted in the breast of man for the wisest and most beneficent purposes; the latter frequently result from a combination of causes wholly unconnected with any reference to the will of God. Justice, generosity, and reciprocal kindness, contribute so much to the comfort and welfare of society, that they will commonly be held in estimation, and may even be practised to a considerable extent, from motives of pure selfishness, 'for sinners also lend to sinners, to receive as much again.' By asserting therefore that man is totally depraved, I do not mean to insinuate that he is destitute of every thing that is excellent and praiseworthy in his social capacity; but I would be understood to intimate my belief that he is by nature devoid of all spiritual desires and holy dispositions; that his heart is alienated from God; and that, till he be renewed by Divine grace, and till a new bias be communicated to his will and affections, his most splendid actions, however admirable they may appear with regard to their outward form and substance, since they do not emanate from a right motive, are utterly valueless in the sight of God, and may be said to partake of 'the nature of sin?'"

Archdeacon Browne.

USE OF DISTILLED LIQUORS.

Is it RIGHT, or SAFE to use Distilled Spirits as a beverage, or as an article of traffic for living or luxury?

This question I mean to examine and leave your consciences to answer.
Is it RIGHT?

It has been said that the Bible authorizes its use, it must, therefore, be right. Is this so?

It is true that the Bible does inform us that the ancients used and were authorized to use wine and strong drink. But they never used such wine as is the greatest part of what is used in this country—and ardent spirits, or distilled liquor they never used at all. The distillation of liquids is a modern invention; or if not, there is an entire want of evidence that it was ever used by the ancients. The invention of alcohol is said to have originated with an Arabian chemist about nine hundred years after Christ. However that may be, the Bible contains not one syllable about distilled spirits. It was not used at all for nine centuries after the canon of the scriptures was completed. The strong drink used by the ancients and several times mentioned in the Bible was a particular kind of wine made from dates, various seeds and roots, probably not containing more spirit than wine made from the grape. As for wine, the permission to use it in India is very different from allowing the use of such as we obtain in this country. Probably ninety nine hundredths of the wines used in the United States are deleterious from the materials of their compounds. They are mixtures of wine, cider, brandy, and often the juice of berries, sumac, logwood, spices, aromatics, sulphur, and the leaves of plants more or less poisonous. Commonly stronger ardent spirits diluted and disguised with substances scarcely if any less injurious. The permission to use the pure juice of the grape must be a very different thing from allowing the use of such deleterious compounds. In wine countries the fermented juice of the grape is just about equivalent in strength and effects to the fermented juice of the apple in our country. The use of ardent spirits as an article of living derives no countenance, therefore, from the Bible. The *right*, if found at all, must be derived from some other quarter. Let us examine some other sources.

There is no *nutriment* in distilled liquors. All the nutritious qualities of the substances, from which it is obtained, are separated by the process of distillation. Is it *right* to use habitually an expensive article of drink totally destitute of nutriment?

It is not necessary to the healthful action, or strength of the human system in sustaining labor, fatigue, or exposure. The experiment has been fairly tried under all circumstances of exertion and exposure, by land and by sea, by day and night, in peace and war, in heat and cold, in salubrious and infected atmospheres, and in all latitudes of the globe where men live and act. The result has been what might have been known from the chemical properties of the article—it enfeebles the body. The result is entirely in favor of total abstinence from the use of this poison. The human system can safely bear more exertion without than with its use. This is true

of youth, manhood and age. Skilful physicians have long told us, the philosophy of the human system and medical treatment would conduct to the same result. Facts and philosophy ask, therefore, is it *right* to use so expensive an article for a purpose which it cannot promote?

It is not necessary in the rites of hospitality. The time was when it was considered important and custom rendered it decorous to make brandy, rum, gin, or whiskey an expression of hospitality and kind, liberal feeling. But the experiment has been tried and it is found useless to employ the stimulus of alcoholic mixtures for the cultivation of social affections and hospitable feelings. Is it *right* to use it for a purpose in which it is found to be totally unnecessary?

It is not necessary or useful in the expressions of gratitude to God, or to our fellow men for blessings which we enjoy. For many years the sentiment has been common, that for the excitement of our best feelings appropriate in the celebration of signal blessings and events, such as our national independence, it was an article of great usefulness and indispensable importance. But the experiment of doing without it on such occasions has been tried and the result is a full conviction in the minds of thousands that it is useless and injurious. They ask is it *right* to use the article for a purpose to which it contributes no advantage, but injury?

Now if the Bible does not authorize its use—if there be no nutriment in the spirit—if it be not necessary for healthful action and strength, or to endure fatigue and defend against exposure—if it be not necessary in the rites of hospitality, or in the expression of gratitude and the best social affections—on what ground can it be right to use it as an article of living?

But take another view of the subject and then bring the enquiry to your consciences.

It actually enfeebles the body, deranges its functions and becomes a fruitful source of disease. It stimulates the whole system, gives an irregular and unhealthful action to the fluids, wearies and exhausts the whole system—unfits it for any constant, regular and persevering action. If it could be proved that a small quantity of the poison would, for once, enable a man to accomplish more labor for a short period, or enable him to sustain exposure better for once, it would still be borrowing from the vital energies of life and require longer rest if not medical assistance to restore the exhausted frame. But even this has not been proved on correct philosophical principles, or fair experiment. All experience shows the habitual use of this diffusive stimulant to be decidedly injurious to men in health. As a medicine I am willing it should stand on the shelf of the apothecary and be in the hands of *temperate* physicians; but deliver me from the prescriptions of the physician, who is in the habitual use of this poison. I speak advisedly when I say that the best physicians decide that it is injurious to health to use it as a beverage—and they find much less use for it as a medicine than they had formerly supposed. Let the admission be that it is injurious to every person to use it as a beverage—and all experience shows it to be so—then ask yourselves is it *right* to use it, or traffic in it, as an article of luxury or living?

This burning poison deranges the mind and unfits it for any vigorous,

successful efforts. It is a notorious fact that the physical action of alcohol disturbs the functions of intellect. As long ago as the reign of Solomon it was observed that "babblings" were phenomena of intoxication from wine drinking. Alcoholic excitement produces the same effect. Memory and judgment suffer immediately from this excitement. The law, confining jurors to the use of water alone for their beverage, is founded on this fact. No man's recollection or judgment can be trusted under this excitement. Is it *right* to use habitually, or at all as an article of living a poison which invariably produces such baneful effects upon the mind?

It creates an appetite which cannot be satisfied; but it is not so with the appetites which God has given us. They are satisfied with moderate indulgence. Wholesome food satisfies the natural appetite of the healthy man, when taken of a plain kind, at the proper time and in proper quantity. So natural thirst is satisfied with pure water, when taken at the proper time and in moderate quantity. Not so with strong drink, which creates an appetite, insatiate as the grave—it never has enough, but continually cries GIVE, GIVE. A little ardent spirits excites thirst—a little more increases the appetite—resort to it again and again, the effect increases until it occupies the whole thoughts. The mind and the body become restless as the ocean in a tempest. The feelings are never quiet, the thirst is never quenched, but continually burns, except when drowned in brutal intoxication, and then is only receiving its fuel that it may burn with tenfold raging. Judge ye what I say, is it *right* to use such an article?

It is the cause of more than three fourths of all the pauperism in the land. This startling fact has been well ascertained by candid, patient and extensive enquiries into the character and causes of pauperism, from the lists of town, county and state paupers. I could here give statistical reports from towns, counties and the alms-houses of cities to prove the truth of this assertion. Not less than *two hundred thousand* paupers are sustained at an expense of *ten millions* of dollars annually in the United States—more than *three fourths* of which have been reduced to dependent pauperism by strong drink. But how many are not included in this list, who are supported by their friends we have no means of ascertaining. I have no doubt the number would equal all that may be taken from the list, having been made paupers by other causes. You have, therefore, not less than *two hundred thousand* persons in these United States beggared by the use of ardent spirits. These miserable victims are dying with great rapidity, but the constant recruits, from this poisonous influence, more than supply their places. Is it *right* to use an article which entails upon the community *two hundred thousand* paupers and will not suffer their number to be diminished? Judge ye, is it *right*?

This demoralizing poison is the cause of more than *three fourths* of all the crimes committed against the laws of the land. A celebrated medical writer says, "Legislators know no better expedient for the prevention of crime, than the exaggeration of punishment. If the dread of danger, or penal consequences, afford a stronger excitement than the temptation to crime, the most unprincipled villain will abstain from its commission; but give to that man an intoxicating fluid, which, by quickening the cir-

culatation shall increase his courage, and at the same time hurry on his ideas and obscure his powers of reflection, and the deed will infallibly be committed." The truth of this remark, especially the latter part of it, cannot be doubted. It follows, therefore, that intoxicated villains will perpetrate crimes. But facts, in this case, are appalling. More than *twenty thousand* felons were condemned to the several penitentiaries in our land, during the *twenty years* previous to the year 1826. These, almost without exception, were not only intemperate, but hurried on to the commission of crime by the intoxicating fluid. Almost all the murders committed in our land are perpetrated under the influence of strong drink. More than *one thousand* persons a year are sent to penitentiaries—some hundreds to an untimely death by murderous hands, or for blood—and thousands more disgrace the calendars of our courts for crimes not punishable by the gallows or penitentiary. Almost the whole have been the result of intoxicating drink. The whole number of criminals annually committed to prison is about *one hundred and twenty five thousand* and more than *three fourths* from intemperance. Can it be *right* to use the intoxicating fluid?

The same deleterious poison is the cause of *one third* of all the mental alienation in the land. It has been ascertained by actual inspection of lunatic asylums that *one third* of all the maniacs have been demented by strong drink. Go to the lunatic asylum of your state—look upon those miserable cells, and ask yourselves, is it *right* to use the liquid poison which has furnished one third of the wretched tenants of those cells?

Now put all these results together. More than *three fourths* of all our pauperism—much more than *three fourths* of all the crimes against the laws of the land—and *one third* of all the maniacs in the land—and what a vast amount of crime and wretchedness have you told as the direct result of this strong drink? Is it *right* to use it? Seal the question upon your conscience, can it be *right*?

But who can tell the evils of this intoxicating fluid? Our alms-houses, our hospitals, asylums, bridewells, jails and penitentiaries unfold enough to make the heart sicken. If, however, we would know the magnitude and variety of the evils, we must go through the length and breadth of the land. We must inspect the reports of our marshals and custom-houses, and learn the quantity of the baneful poison imported and manufactured for consumption in the country. We must go to the makers and venders of the article—to distillers, merchants, grocers, innkeepers, suttlers, and to many farmers, whose orchards replenish their cellars with the consuming poison, before we can know the amount used. From some districts, not the most intemperate part of our country, accurate statistics have been made which furnish data, for making a calculation for the whole country, approximating the truth. From these it is calculated that a quantity of ardent spirits equal to *four and an half* gallons for each man woman and child in the nation has been annually consumed for the last five years in this land. Of these one half drink none of all the quantity. Another calculation, furnished from these data, is that about *one twenty fifth* part of the families are engaged in furnishing the intoxicating material to the rest, by manufacture or sale. Another calculation, from the

same data, is that of the whole population *one twenty fourth* part are drunkards—and more than *thirty thousand* sink annually into an untimely grave from the direct influence of this fatal poison. Is it *right* to use such consuming fire?

But after all this, who can tell the sufferings and griefs and tears, caused by this fell destroyer? To estimate this we must not only visit the hospitals and prisons, but we must go to the bosoms of families and see the wretchedness of heart-broken wives and widows—the sufferings of orphans and those worse than orphans—sum up the family strifes and the jealousies, babblings, quarrels, public and private, which are caused by the inebriating cup—but the half can not be told. Consider well what I say. Is it *right* to use the burning liquid?

Take now the other part of the question, is it *safe* to use this insidious poison? Consider its effects on the appetite. It awakes a thirst as insatiable as the grave—an appetite which nothing but death can quench. Is it *safe* to use a beverage, whose tendency is to produce such an effect? Strong minded men, under all the restraints, which reputation, usefulness, affectionate friends and patriotism can furnish are continually falling victims to its desolating effects. Lucid intellect, sound judgment and moral reputation in high official stations are prostrated before its influence? Is it *safe* to use it?

Ardent spirit destroys the memory, perverts the judgment, deadens the sympathies and sensibilities of the heart and leaves man no longer master of himself. Is it *safe* for you to drink it?

The moral sensibilities are very soon destroyed by this element. No habitual drinker of this diffusive stimulant will profit from the instructions of the gospel. He may feel under the application of truth, his conscience may be alarmed, but if he continue to place himself under the influence of strong drink there will be no coherence in his serious impressions and no permanence in his fears or his hopes. It is the well ascertained tendency of the poison to destroy all serious impressions along with the balance of the mind. Melancholy facts have demonstrated this tendency: and the light of eternity alone can disclose the mischiefs of this kind, which have resulted from what has been called the temperate use of strong drink. Many, it is feared, have lost their immortal souls through its influence. Is it *safe* to use it?

But the remedy for these mischiefs is plain and simple. Abstinence—*entire abstinence* from the use of alcohol in all its forms, as a beverage—as an article of luxury or living. This is *RIGHT*—this is *SAFE*.

E. F.

A SCOTTISH COMMUNION.

[FROM DR. WAUGH'S MEMOIRS.]

The following touching and just description of a Scottish sacrament, in the earlier days of the Secession Church, will be very realising to those who have witnessed the scenes so vividly portrayed. His son is describing

his sabbath evening conversations in the family after supper, when, by refreshment, his exhausted energies were in some measure recruited.—“When he had supped, his strength returned, and he would converse cheerfully, (for he was no gloomy or morose Christian), on the great subject on which we had all been engaged; and then he would add, ‘To-day they have been celebrating the Lord’s Supper at Kelso,’ or ‘at Hawick,’ or some other place, which he would name; for he generally knew the days on which the sacrament was administered in the different congregations in the southern parts of Scotland. In a softened mood he would continue,—‘I shall never again break the bread of life to my countrymen in my own land, nor myself commemorate there the Saviour’s dying love. O the solemnity of those tent preachings!’ ‘But, father,’ some of us would say, ‘you would still make an effort to go to Stitchell Bræ!’ ‘To Stitchell Bræ!’ (his eyes kindling, and his soul lighting up with hallowed enthusiasm), ‘to Stitchell Bræ! aye would I! I should rejoice again to preach from that tent at its base, and to see the hundreds of God’s redeemed people sitting on the face of the hill, above and around me, drinking in with joy the glad tidings of salvation. O that I could again sit among them, and hear good old Mr. Coventry give us as much sound divinity in one sermon as is now found in ten volumes! It was a scene on which God’s eye might love to look. Such sermons!—such prayers!—none such to be heard now-a-days!’ What are your cathedrals, and your choirs, and your organs? God laid the foundations of *our* temples on the pillars of the earth; our floor was nature’s verdant carpet; our canopy was the vaulted sky, the heaven in which the Creator dwells; in the distance, the Cheviot hills; around us, nature in all the luxuriance of loveliness; there fields ripening into harvest; here lowing herds, in all the fulness of supply for man: on the banks of that little rivulet at our feet, lambs, the emblems of innocence, sporting in the shades, and offering to Heaven the only acknowledgement they could, in the expression of their happiness and joy; the birds around warbling praises to Him who daily provides for all their wants; the flowers and green fields offering their perfume; and, lovelier still, and infinitely dearer to Him, multitudes of redeemed souls and hearts, purified by faith, singing his praises in ‘grave sweet melody,’ perhaps in the tune of ‘martyrs.’ ‘Martyrs,’ so sung on Stitchell Bræ, might almost arrest an angel on an errand of mercy, and would afford him more pleasure than a’ the chanting, and a’ the music, and a’ the organs, in a’ the cathedrals o’ Europe.’”

CHRISTIAN HUMILIATION.

Pride has become to an extent of most wide dimensions, the striking sin of our race. It is not improbable that it was the first unsanctified emotion, that was found lurking amidst the blossoms and bowers of paradise. A hidden wish to be independent; a removal of the Divinity so far as to give an imagined consequence to man: an impatience of control, arising from that desire, might have conducted to the sad act, which led to the erasure

of Eden from the Earth. It is certain that it has travelled with man in all his migrations. Were it necessary, it would be easy to shew, that more than half the crimes and all the follies of man have been not very remotely connected with this unhallowed feeling. With an insidiousness which belongs to nothing else, it steals into the heart; and usurps with a mighty potency the empire over the soul. When least suspected, it may have taken up its permanent abode, and with a silent-unperceived influence flows in the veins and travels to every portion of the system. No faculty of mind is beyond the reach of it. No emotion of the heart but may be linked and intertwined with it. It has subjected with a most mighty, but most willing captivity those powers of mind which claim the enviable distinction of independency. Originating the entire atheism and infidelity of the world, it has been under the pretext of untrammelled freedom, at the base of vast exhalations of guilt and corruption, and found its way into all the scenes of low debauchery. When it reigns in a mind less gross and impure, it meets the humbleness of religious claims, with the lordliness of its high pretensions to original thought, and the sublimity of its pretended discoveries. It forms a man's belief of his own intellectual greatness; it gives nerve to the man of honor; it originates the savageness of revenge, and the barbarity of nations at war. On a less magnificent scale it seeks the level of ordinary life: and reigning in the heart or exemplified in the life, opposes God, and wraps the man up in the conscious dignity of his own importance.

God's claims are felt to be somewhat beneath the high dignity of the man of pride. A Saviour's blood as the ground of acceptance with God, is too humble an offering where it is felt that high merit belongs to the soul itself. The grandeur of redeeming love, the opened heart of God in benevolence, the bared bosom of his sacred Son, to the malice of a proud earth and hell; and the splendours of a distant and eternal world, are all too mean for the notice of a mind, the centre and circumference of whose movements is itself. God's glories, and God's heaven are all eclipsed, by the superior fascinations of a comely person, or the decorations of dress. God's claims are put to a distance by the higher claims of external adorning; God's throne is obscured, because self has secured the empire of the soul; and God's justice is set at defiance, for man is the little monarch of his own soul, and heaven and hell sink before the magnificence of his own movements.

While it is thus open and bold on the face of society, it is the sin which lurks most deeply in the heart, and most of all, annoys the happiness of a man accustomed to find his enjoyment in peace of conscience, and aspirations after a holy dwelling above. To a christian then whose tenderest thoughts are excited by the state of his own heart; and whose most splendid achievements are the victories over his own corruptions, it is a sin that opposes the most formidable obstacle to his advancement: and calls for his most vigorous efforts to subdue it. By most painful experience he finds that it has a wider dominion over his soul than any other form of rebellion, and is the last in the progress of sanctification that loosens its grasp. Where he least expected it, it meets him. Where he thought it was crushed it

breaks out into a viper. It goes before him in his nearest approaches to God. Like the worm at the root of the tender plant, it withers and makes pale the leaves and flowers, and fruits of his piety : and it expires only when his soul at its last gasp, girds itself for its heavenward flight, and leaves a corrupting body, a fascinating world and the pride of life together. It sometimes lingers around even the couch of the dying saint. It casts a mist over and dims the brightness of the day-star of hope. It will lose its power only when a world of pride shall be exchanged for a heaven of humility ; and the humbled christian shall there bow to the high and undisputed dominion of the once humbled but now exalted Saviour.

It is this deadly foe to man's well being that God has intended to crush and subdue by the plan of redemption. To a contemplative mind it is not among the least interesting subjects of reflection, to look at the extensive adaptedness of that plan to meet the pride of the human heart. It will be found that all the provisions of the gospel have been shaped and directed with a wonderful significancy to meet and subdue this many-headed monster. Had this been the only design of redemption, it is difficult to conceive how a wider train of efficient means could have been borne down to subdue it. It is in adaptations like these, I apprehend that the highest internal evidence of revelation is to be found. Grant that it is an object desirable to subdue pride, and admit that it is a sin which has a vast influence over man, and it will be seen that in adapting its provisions to such a state of things the gospel has acted on principles fitted to the true state of man. While other schemes cherish this pride of heart, and originate pomp and pageantry, and thus add to all that is pitiable and weak and mean in human self-elevation, the Gospel has brought down the whole train of means to subdue it. The whole of its representations of the character of God and man, and the whole of its declarations about the death of Christ, the work of the Spirit, and man's future being, and all its requirements are fitted to invade this wide dominion, and bring the powers of the soul to a humbleness that would be most salutary in its influence on society. It would be interesting to follow out the train of thought suggested by these remarks, and shew the full influence of the Gospel in checking and destroying the pride of the heart and the life. A few suggestions are all that will be presented.

The first thing that would strike us on opening the Bible in regard to this subject, would be the wonderful character of God. It is a character so unlike all other ideas of the Divinity, so little resembling all that has been known in the schools of Philosophy, or that we meet around the altars or in the groves of Pagans, that we recognize at once a new order of things, and feel ourselves in the presence of a Being that awes and prostrates us. All the fertile imagery of the Oriental style is lavished in bringing before us the Majesty of this Being. The human powers are expanded to their highest dimensions, to grasp his excellency. The imagination is unchained ; the thoughts leave the narrowness of their former dwelling and pass beyond the amazing field of being that modern science has opened, and still find themselves beneath the object. The vision of the Prophet has gone beyond the glass of the Astronomer : and far beyond the limits of his utmost

views they have told us of the immensity of God, and the unchangeableness of his Being. The whole vast firmament we survey, the immense bodies which roll with such amazing velocity, and the millions of living forms which meet us in fact and in fancy, are all but the small dust of the balance before him. He is immense in wisdom, in goodness, in power. We survey his works with astonishment or rapture. We labor to look at the bounds of his empire. We send our thoughts through millions of miles, and over millions of worlds, far beyond the dimensions of our globe; and sink exhausted with the mighty stretch of thought. When we look into the Bible and find that all this immensity of worlds is, as nothing, that where the high conceptions of ancient theology ended, the religion of the Bible begins, and carries us at once into immensity, where we become lost in the survey; we say, how great is God! touching the Almighty we can not find him out; He is excellent in power.

In this survey, with what affecting sensations do we listen to the touching and beautiful song of the Psalmist: "When I survey the heavens which thou hast made, the moon and stars which thou hast ordained, what is man that thou art mindful of him, or the son of man, that thou visitest him!" What *is* man by his side? An atom, a mote, a dying insect. All his tribes are like the little nations, that glitter in the sun beams, and die. On some lonely eminence, amidst the splendours of the night-season, let your thoughts expand towards immensity, and attempt to grasp the infinite God. Let them ascend the mountains and glide to the stars and reach the suns and systems. And then remember that all these are only the borders of his empire; and that infinitely beyond this wide stretch of dominion, extends the boundless God—reigning in the solitariness of his own empire—and shedding infinite awe into the immensity where He dwells alone. One word from the dread mouth of this God would sweep the universe of its worlds and bring back eternal night. One word and the whole wonders of creation would again rise to view, and new morning stars would sing together, and new sons of God shout for joy. Again we ask what is man? and what man feeling this does not blush and hang his head that before this great and terrible God, he was ever proud? How low, how pitiable, how contemptible is pride of dress, pride of life, is pride of being, before such a God. How does it sink our estimate of man, that he can be proud; and how does it exalt our estimate of God, that the lofty worm that creeps upon his footstool, and would usurp the throne of the universe, is not hurled into eternal night, to disgrace the little portion of the universe assigned to him no more.

We meet with the same humiliating view of ourselves when we contemplate the account which the sacred scriptures have given us of man. Originally scarce noticeable from heaven, he became distinguished only by his crimes. "All flesh is corrupt." It is in the eye of God, one wide mass of sin: and it ought to be part of our daily meditation, that we with all our stateliness of conception, and grandeur of hope are a part, an essential part of this wide sea of guilt. God's eye is fastened on us, as poor and miserable, and blind and naked. A fair exterior cloaks none of our moral deformities. Dignity of office, or respectability among men, or wealth or dress,

or gaiety, or pleasure do not change the loathsomeness of our souls, or turn the eye of God from the real iniquity of the heart. Created in rectitude our own ancestor by a foolish act fell. Raised again to the privileges of hope, man spurned his Maker. Walking amidst the bounties of God's Providence he has despised the Creator. He has deified the creature; he has loved pollution; he has in the face of warning and rebuke chosen the pathway to Hell. When we pity the follies of other men, we are directed to consider it as a description of our own nature. When we read the record of other days and other nations, we feel that it is our race that has sunk so low. When we are told of an eternity of horror and wretchedness, it is our steps that are over the abyss, our souls that deserve the damnation of Hell. Heaven's vials of deepest vengeance might be poured upon us, and God be innocent; eternal anguish might seize upon each victim here, and no voice throughout creation complain.

The same humiliating view is carried forward by what we are told of redemption. Not our merits will entitle us to heaven, but the merits of another. Not our agency ever will turn us to God, but that of another.—Blood which our earth could not then furnish, or since furnish, was required in sacrifice. An inhabitant of a distant world was to take the work into his own hands. His descent would even multiply the guilt of the race by his own murder; and gather the scattered corruption and malignity to a point till it should burst on the head of the victim. A death which would shed infinite dishonor on the race, was laying the foundation for infinite humiliation in all who should properly contemplate it: and preparing for everlasting humility in the heavens. Laurels designed to bloom on the head of the righteous, will only tell them that it was not by their might or merit, but only by the blood of another. No angel's voice will speak of the native purity of man. No sound has gone out from the cross, that exalts him. All presses him down; all proclaims him guilty; all tell of his crimes, his ingratitude, his desert of Hell. Had man laboured through his temptations and the perversities of his nature, and reached Heaven alone, the skies would have resounded with his praises. While however, in sin he is grasped by another, while he sees another victim bleeding in his place, while by the untired perseverance of God, and that alone he is drawn to holiness, and while in heaven all things will remind him of his origin, and redemption, he must be humble. Pride will not linger around the Cross. It is a plant which will not flourish there—not at the sepulchre. All in our future movements humbles us. The agency of death, the ghastliness, and loathsomeness of these bodies now loved, and decorated, and the whole of our future being, is fitted to shed blightings on all that is lofty. Why should you be proud of these bodies? Why should a fair form or proportions, excite these lofty feelings? When the worm shall feed sweetly on them, when friends shall turn away from them and hurry them to the dust. Will the departed spirit then immortal, look with pride on the distant mouldering dust? Why should we be proud of our wealth or splendour? Will the spirit at the bar of God, look with lofty feeling on that which now dazzles only to corrupt and destroy? Why should man ever be proud? Let him look at his grave and the descending Judge, and then

ask himself, why it is that this sickening nightshade flourishes around his heart; that this coiled viper is quickened into life; that this feeling of Hell has seized upon his soul. Could God and the judgment bar be set before us, our pleading would not be in vain. Could you survey your own future corruption in the tomb, or feel as you will feel at the bar of judgment, the voice of God to humble yourself, would not come with an unmeaning sound to your ears. The humbled soul would be prostrate, and every lofty thought would be brought down, and every exalted imagination be made low.

A. B.

POETRY.

SACRAMENTAL HYMN.

(INTRODUCTORY.)

Sinner! 'tis thy Saviour dies!
See him close his sacred eyes!
See that tide of crimson hue
All his fainting limbs bedew!

Rebel! That expiring groan
Shall for all thy guilt atone;
Ev'ry spot thy robes betray
In that blood is wash'd away!

Mourner! Now with tender care
From his cross thy Lord they bear;
O'er the scene thy form incline,
With their sorrows mingle thine!

Mortal! In the lowly grave
Must he sleep who came to save;
Yet thy rising grief restrain,
Feeble is the tyrant's chain!

Christian! Yes, the Man of Woes
From that tomb triumphant rose;
Rose, and from his throne above,

Eyes thee still with looks of love!

(BEFORE THE SERVICE.)

Then approach! With heart sincere,
Show thy firm allegiance here!
'Twas himself that gave the sign,
Break the bread, and pour'd the wine!

Faithful to his last command,
Take these symbols in thy hand!
Eat, and Jesus' suffering see!
Drink, and ponder, 'twas for thee!

(DURING THE SERVICE.)

Surely this is sacred ground!
Holy stillness reigns around!
God is near, and reconcil'd,
Welcomes each repentant child!

(AFTER THE SERVICE.)

Go in peace! By duty led,
In the path of virtue tread!
Every sin thy steps pursue,
Jesus feels, and bleeds anew!

EDINBURGH.

H. E.

Evang. Magazine.

LETTER FROM THE WEST.

GRAND KAWKAWLIN,* August 18, 1830.

Messrs. Editors—I have before advised you of my arrival at Green Bay on the 10th inst., and of my purpose to cross this territory to the Mississippi. Expecting every day to be called upon to take up this march to the wilderness, I embrace the mean time to communicate to you some of my observations in this vicinity. I am now writing from the mission house of the American Board, on Fox river, 20 miles from its mouth, planted among the Stockbridge Indians—a tribe originally from Stockbridge, Mass.—lately from the state of New-York—having been encouraged to settle themselves here by the general government, after being superceded and disappointed of their claims on White River, Indiana. They number about 350 souls, and have probably made greater attainments in the English language, manners and the arts of civilized life, and also in the Christian religion, than any other tribe of aborigines on the continent; except only, that the Brothertown Indians have so long used our language, as to have lost their mother language. But in other improvements they are behind the Stockbridge tribe.

The Stockbridge Indians have heard the preaching of Brainard and Edwards, and have enjoyed Christian privileges and cultivation, with occasional interruptions, for nearly 90 years. I saw a Bible yesterday, in safe keeping at their place of worship, printed at Oxford in 1717, of the largest and finest type I have ever seen, except one shown to me two years ago, in the English Church at Montreal, which last was said to be the largest and fairest type of a Bible ever done in English. I believe they are both of the same impression. The Bible here is in two volumes, the largest folio, two feet by eighteen inches, both together weighing, I should judge, 40 pounds, with a superb frontispiece, and numerous engravings equally elegant and splendid. On the external of each volume is imprinted in large gilt capitals, with the ancient mode of punctuation, a period after each word, the following inscription: "The. Gift. Of. The Reverend. Dr. Francis Ayscouth. To. The. Indian. Congregation. At. Housatonnoc. In. New England. MDCCXLV." On the first blank page of the inside is the following certificate, I suppose in the hand writing of the subscriber:

"This, with another volume, containing the Holy Bible, is the pious gift of the Rev. Dr. Francis Ayscouth, (Clerk of the Closet to his Royal Highness, Frederick, Prince of Wales,) to the use of the congregation of Indians, at or near Housatonic, in a vast wilderness part of New-England, who are at present under the voluntary care and instruction of the learned and religious Mr. John Sergeant, and is to remain to the use of the successors of those Indians from generation to generation, as a testimony of the said doctor's great regard for the salvation of their souls. And is over and above other benefits, which he most cheerfully obtained for the encouragement of the said Mr. Sergeant, and in favor of the said Indians, at the request of their hearty friend and well wisher,

THOMAS CORAN.

London, the 31st of December, 1795."

* *Kawkawlin* is the name of two falls in Fox river, called the grand and little *Kawkawlin*.

I have conjectured that the last date should be 1745, in order to correspond with the inscription on the outside. But perhaps the solution might else be obtained.

Yesterday was the Sabbath; and a blessed day it was. I had never expected to be obliged to come into this wilderness so called, among savages so esteemed, to enjoy a Christian Sabbath, without witnessing a single impropriety among a whole people—to see the congregation, the parents with the children, and the stranger within their gates, going up to the house of God in company; seating themselves with a reverence and decorum, that might shame a civilized people; listening with fixed and unrelaxed attention to all the public services, many of them demonstrating a thorough religious abstraction and absorption, and when their consciences and hearts were appealed to in the application of the subject of discourse, showing a depth and quickness of feeling which agitated their bosoms, and forced its passage through the watery channels of the eye. And then to attend the Sabbath school, reduced to all the order of discipline, which characterise the best schools of this sort in our white settlements; superintended, indeed, by the missionaries, but employing as many as were necessary of the adult natives for instructors, who engaged in their work with a ready aptitude and with apparent satisfaction: this, too, was a scene unexpected and grateful beyond my power to express. And all done in the English language, so pure, that if my eyes had been shut, and I could have forgotten where I was, my ears would have assured me, that I was at home, and listening to the common exercises of a Sabbath school among the whites.

In the afternoon the preaching is done through an interpreter, as a small part of the people cannot readily understand English. I had always been told, that the Indians are good singers. It is an exercise for which they have great fondness. But the half had not been told me. They seem all of them to be singers; and the mellowness and sweetness of their voices, together with the accuracy of their ear and their horror of discord, ensure the sweetest harmonies in their chorus. This tribe have been so long practised in the art of sacred music, and their taste is so good in the selection of tunes and set pieces, that they are perfectly familiar with the most extensive range of English Christian Psalmody. I heard about 50 of them last evening, male and female, after the conclusion of a prayer meeting, sing an hour and a half without interruption, passing from one tune and from one set piece to another, without repetition—all done without a book, in good style of performance, and in pure English, except occasionally when requested, in their own tongue. They have many psalms and hymns translated into the same metre, so that a part often use the English, and a part their own tongue, simultaneously, without confusion. It seems impossible for Indians, when they sing together, to avoid a simultaneous movement—a fault so common and incurable among the whites. This, I think, must be owing to a natural superiority in the nicety and quickness of their musical perceptions.

On the whole, the Sabbath I have spent at the *Grand Kawkawlin* is one I can never forget. While listening to the songs of Zion, so sweetly attuned by these children of the forest last evening, accompanied with all its as-

sociations, I found myself repeatedly and involuntarily exclaiming within myself, Have I lived so long and enjoyed so many privileges, to come here, where it is supposed no such privileges are had, to be raised in feeling nearer to heaven than I ever found myself before? Many times did I think, in the midst of the scenes brought before me yesterday, could the whole Christian world see and hear *this*, they would forget all else they were doing, and run and come bending, like the angels of heaven who delight in errands of mercy, over these guileless children of the wilderness, and never leave them, till they were all converted to Christ. It would open their hearts and all their treasures, and nothing would be wanting to advance and consummate so benevolent a design. With what expressions of good feeling and gratitude do they crowd forward, old and young, male and female, without any formality of introduction, to shake hands with a stranger, whom they believe to be kind towards them. And never did a Christian people cherish their pastor with kinder affections and offices, than these do their missionaries.

The Stockbridge Indians have been gradually emigrating to this place for eight years past, until now few are left behind. They have many handsome improvements in agriculture, have introduced the useful arts of life, and built a saw-mill and a flour-mill. They are altogether more civilized, and in all respects a better people, than many of our new settlements of whites. And planted as they are in the midst of a wide wilderness of savage people, their example and influence are most important. In 1827, a mission was commenced here under the American Board, by the Rev. Jesse Minor, who died in March, 1829. The school and Christian instruction have been sustained, in the absence of a clergyman, successively by Mr. Augustus Ambler, and Mr. J. D. Stevens. The former is now absent on account of ill health. The latter has recently returned from a tour of observation, in company with the Rev. Alvan Coe, among the northwestern tribes and on lake Superior, a tour made under instructions of the General Assembly's Board of Missions, having occupied nearly a year, and developed a great deal of important information. The Rev. Cutting Marsh commenced his labors here in May last, and is now the spiritual pastor of this community. The church in this tribe consists of more than forty members. A convenient mission house has been erected upon the bank of the river, from which at this moment I look out upon one of the finest streams, sufficient for all the purposes of batteaux navigation, from its mouth to the portage, by the way of the river, 200 miles, passing through Lake Winnebago. The banks of this river are high, the stream quick, the wide country through which it passes good and healthful.

The mission here, appears to me to be well conducted, and worthy of the unqualified confidence of the Christian public. The missionaries, consisting at present of Mr. Marsh, and Mr. Stevens and wife, are laborious, frugal, and self-denying. The little farm, which they have brought under cultivation, as well as their spiritual economy, is a good example to the Indians. I have never visited our other missionary stations among the Indians except at the Sault de St. Marie and Mackinaw, which I have already noticed. But I cannot withhold the expressions of satisfaction I have felt

in view of this. May the Head of the Church make it the centre of great good to the other tribes of this territory.

Yours, gentlemen, with much respect.

N. Y. Observer.

RELIGIOUS INTELLIGENCE.

Missionary Society of the German Reformed Church.

This Society celebrated its fourth anniversary in the Reformed Church at Hagerstown, on the evening of Wednesday September 29. The Rev. L. Mayer, one of the Vice Presidents, presided and opened the meeting with prayer. The 49th chapter of Isaiah was read by the Rev. John H. Smaltz, of Frederick city, Md., and the annual Report by the Rev. Jacob Beecher of Shepherdstown, Va. Addresses were delivered in the German language by the Rev. Henry Kroh of Lebanon, Pa., and the Rev. Mr. Uhlhorn of the Lutheran church, Baltimore, and in the English language by the Rev. Jacob Beecher, and by the Rev. Mr. Strong of the Reformed Dutch church.

The following resolutions, moved and seconded by those who addressed the chair, were unanimously adopted:

RESOLVED, That the Report which has been read be adopted and printed in the Magazine of the German Reformed church, to exhibit to the church the true condition of the society, and her want of zeal in promoting its interests.

RESOLVED, That it be requested of every minister of the Gospel in connexion with our church, where it is practicable, to read from his pulpits to his congregations the Report of the Board of Missions; and, in concert with his consistories, to take efficient measures to advance the cause of missions among his people, by forming auxiliaries to this society.

Several amendments to the constitution were proposed and approved. The constitution as amended shall be published in a future number of the Magazine.

The following persons were elected officers of the society for the ensuing year:

Rev. LEWIS MAYER, D. D., PRESIDENT.

Rev. SAMUEL HELFENSTEIN, Sen. }

Rev. JACOB CHRISTIAN BECKER, }

Rev. JOHN H. SMALTZ, }

VICE PRESIDENTS.

Rev. JAMES R. REILY, RECORDING AND CORRESPONDING SECRETARY.

Rev. JACOB GEIGER, TREASURER.

MANAGERS.

Rev. Jacob Geiger,	Rev. John G. Fritchey,
— A. Helfenstein, Sen.	— Isaac Gerhart,
— T. L. Hoffeditz,	— F. Rahauer,
— B. S. Sneck,	— Martin Bruner,
— Jacob Mayer,	— Charles Zwislcr,
— Samuel Gutelius,	Mr. J. B. Mish, M. D.
— Jacob Beecher,	— George Small,
— Henry Kroh,	— William Heyser,
— David Bosler,	— Gideon Bantz,
— A. Helfenstein, Jun.	— John Diffenderfer,
— J. J. Ungerer,	— John Bodine,
— Daniel Zacharias,	— Henry Wirt.

The Board of Managers was organized by electing the following officers:

Mr. GIDEON BANTZ, President.	
Rev. A. HELFENSTEIN, Sen.	} Vice Presidents.
Rev. F. RAHAUSER,	
Rev. T. L. HOFFEDITZ,	
Rev. JACOB BEECHER, Secretary.	
Rev. L. MAYER, D. D.	} Executive Committee.
— JAMES R. REILLY,	
— D. YOUNG,	
— JACOB GEIGER,	
— S. GUTELIUS,	
— J. MAYER,	
— M. BRUNER,	
Mr. MARTIN DANNER,	
— GEO. CONN,	
— GEORGE SMALL,	

The Rev. Samuel Gutelius as *primarius*, and the Rev. Henry Kroh as *secundus*, were appointed to preach the missionary sermon in the German language; and the Rev. John H. Smaltz as *primarius*, and the Rev. Daniel Zacharias as *secundus*, to preach the missionary sermon in the English language at the Society's next anniversary.

On motion it was resolved, that the thanks of the Board be presented to the ladies of Hagerstown for their benevolent and liberal exertions in aid of the funds of the society during the past year.

Resolved, That the editor of the late German Magazine be instructed to transmit his list of subscribers together with his account current to the Executive Committee.

Resolved, That the Rev. A. Helfenstein, Jun., agent of the Board in the past year, make his report of his agency to the Executive Committee.

The accounts of the Rev. S. Helfenstein, Sen. for arrears due to the printer of the German Magazine, and of Mr. S. Wagner for printing the first four numbers of the English Magazine being presented, were referred to the Executive Committee.

On motion it was resolved, That the Magazine of the German Reformed Church be continued in its present form.

(It is not the intention of the Board to appropriate to the Magazine any portion of the funds contributed for the support of missions. This publication must therefore sustain itself or be discontinued.)

Resolved, That a religious periodical in the German language be published as soon as a subscription shall have been obtained sufficient to defray the expense.

Resolved, That this periodical be published semi-monthly on a half sheet in the octavo form, at one dollar per annum.

The Executive Committee are charged with the duty of procuring an editor or editors for this work.

The Rev. Benjamin S. Sneck was appointed a general agent to procure subscriptions to this periodical.

The following persons were appointed agents to procure subscriptions to the Magazine of the German Reformed Church, and also, where it is practicable, to the contemplated German publication; and to collect arrears due from subscribers for either of the Magazines hitherto published by the Board.

Rev. Daniel Zacharias and Rev. Mr. Fisher for Dauphin county, Pa.

Rev. J. J. Ungerer for Union, Northumberland and Columbia counties, Pa.

Rev. Charles Zwisler for Washington and Westmoreland counties, Pa.

Rev. Solomon K. Denius for Bedford county, Pa.

Rev. Jonathan Zellers for Bedford county, Pa.

Rev. Samuel Gutelius for Adams county, Pa.

Rev. Henry Kroh for Lebanon, Schuylkill and Berks counties, Pa.

Rev. Benjamin S. Sneck for Centre county, Pa.

Rev. Mr. Kämmerer for Allegheny county, Pa.

Rev. Mr. Rebo for Cumberland county, Pa.

Rev. John H. Smaltz for Frederick county, Md.

Rev. Martin Bruner for Washington county, Md.

Rev. J. G. Fritchey for Lincoln county, N. C.

Rev. J. H. Crawford for Guilford and Orange counties, N. C.

Rev. Daniel Lerch for Rowan county, N. C.

On motion resolved, That the agents report to the Executive Committee before the first day of January, 1831.

ANNUAL REPORT.

The Board of Missions on the return of another anniversary of the Missionary Society of the German Reformed Church submit the following brief Report.

While we acknowledge with grateful feelings the Providence of God, which has been over us for good and which has spared so many of us to meet in celebrating another anniversary of our society, it is with painful feelings that we record the death of our beloved brother Joseph Hammond, a member of the Executive Committee. In the death of this respected brother the church of Christ, as well as our society has sustained a severe loss.

With deep regret we have to state that no permanent missionary has been

sustained during the past year; not because we have no missionary ground; the missionary field within the bounds of our church is ample and deeply interesting. Within our bounds are many feeble congregations that need aid from your society, most of which through the labors of a pious and faithful missionary might be so strengthened and increased in a few years that one or in some cases two might easily support a minister. There are also many sections within our limits where new congregations might easily be organized. Thus our feeble churches might not only be revived and increased, but the number of congregations and pastoral charges greatly multiplied. Nor are we to look for the cause of our want of success in occupying our missionary field, to the negligence of your Board and their executive committee, nor to an unwillingness of our churches to sustain our operations. We do readily admit, that if more love to the Saviour, more compassion for our fellow men, more zeal for the interests of the Redeemer's kingdom had possessed the souls and animated the bosoms of your Board and Committee, more might have been accomplished; and most readily do we admit, that, if more of the missionary spirit had pervaded our churches and they had contributed more liberally to our funds, more *would* have been accomplished; still these are not the only, nor even the principal causes that have so lamentably disappointed the wishes and frustrated the great object of your society.

The principal cause is found in the fact that we have no missionaries. There is not at this day, we believe, a single ordained minister or even licentiate in our church, without a charge. The executive committee have looked and looked in vain for a missionary. This is the chief cause why so little has been done, and while this cause continues to operate much cannot be done. This want of missionaries we deeply lament.

Several of the auxiliary missionary societies have contributed liberally to our funds, specially the Female Missionary Society of Hagerstown. While this enterprising society well deserves our thanks, it at the same time has set a noble example for the imitation of all our auxiliaries. Notwithstanding the operation of causes over which we had no controul, and which have so limited our usefulness, we see no good reason for discouragement, much less for the abandonment of our great object. Our field is the same in magnitude and interest that it was when the society was first organized. It is daily increasing in interest and importance. Let us therefore persevere in our enterprize, let us renew our efforts to increase the funds of the society, and in a few years if our hopes be not disappointed we shall be able to obtain missionaries and send them forth into our field, already white to harvest.

Persecutions in Switzerland.

For several years past, two or three of the clergy of the established church in the city of Berne, have preached the doctrines of the gospel, as exhibited in the standards of the church, with simplicity and faithfulness.

Much interest was thus excited in a small number of persons, several of whom were among the class of patricians, and the result might be termed a little revival. Public attention was called to it, by the change of conduct in those who were its subjects. Their consciences would no longer allow them to partake in those violations of the Sabbath, and those questionable amusements which were customary in the world around them; and they felt the need of assembling themselves for social devotion and christian intercourse, during the week. Those who felt reproved by such conduct, spared neither censure nor invective. The names of "*pietist*," "*methodist*," "*manner*," etc., were unsparingly applied to them; and in one instance, the windows of a person who was obnoxious on this account, were broken. It is but justice to the government to state, that immediate and vigorous measures were taken to repress all violence; and no one was suffered to interrupt them, so long as they continued in connection with the established church. Much hostility was indeed expressed against these private assemblies; but so much patrician influence was exerted in their favour, that the government did not venture to execute the threats, sometimes thrown out, of prohibiting them. Pietism continued to increase, from the increased action produced by these social meetings; and the flame was undoubtedly nourished by the conversation and correspondence of pious British travellers, whose influence may now be traced in every part of the continent, from Calais to Naples, and exhibits one of those remarkable traits of Divine government, by which the seed of the word is scattered over the world, often by the consent of those who wish to destroy it. The wealth of the English gives them access every where. Even the court of Rome, rather than lose this source of revenue, allows heresy to rear its standard of rebellion on the banks of the Tiber; and the efforts of such as are piously disposed to spread light around them, are winked at, to avoid offending or alarming the *national* spirit, even of those who are devoted to the pleasures of the world.

During the year 1828, a small number of the persons who were thus awakened, felt it their duty to separate themselves entirely from the established church. Their consciences were wounded by the prostitution of the ordinance of the supper, in admitting all who chose to come; since many of the openly vicious, and a multitude who had no apparent interest in religion, belonged to the number. They urged the necessity of discipline, from Matt. xvi. and xvii., 1 Cor. v., etc., and maintained that that could not be deemed a church of Christ, which tolerated vice in its very bosom. They felt themselves bound by the precept, 2 Thess. iii. 6, 14, 15, and 2 John 10, 11, to withdraw from a church in which the gospel was not generally preached; and which cherished in its bosom, so many who crucified Christ afresh, and whom they considered themselves as recognizing as brethren, by partaking of the same bread and the same cup. This measure was promoted by a person who had been banished from the canton de Vaud; and who was received at Berne, under a pledge to the police, that he would not speak of separation. The violation of this pledge led to his expulsion, which was the first act of the government on this subject. This excited no serious opposition, since those who agreed with him in senti-

ment, did not approve of his violation of truth. It did not however prevent the continuance of the assemblies of separatists, and their distinct avowal of their sentiments; and they obtained from a member of the government belonging to the established church, the use of a room in his own house, on condition that nothing should be said there in direct promotion of separatism.

This decided course of conduct, notwithstanding many hints and threats, placed the government in an embarrassing situation. Eight years before, the canton of Vaud had treated a similar sect (of which indeed some of these very individuals had been members) with great severity; but with so little effect, that their number had been constantly increasing, and their spirit had been diffused through a large number of the established churches; to the great annoyance of those who did not love the gospel. Thus warned of the danger of violent measures, and yet anxious to find reasons for expelling the leaders of the obnoxious party, they directed the superintendant of the police to keep them and their assemblies under constant and rigid inspection; and all who were concerned with them, were watched with the same view. At the same time, one of the evangelical clergymen was sent for, and warned to alter his mode of preaching; and although he did not approve or preach separation, he was accused of contributing to the excitement of feeling, which gave rise to it, by his mode of exhibiting the doctrines of the bible. We need scarcely add, that the warning was without effect on the faithful minister of Christ.

Christian Spectator.

Awful Delusions in Switzerland.

In the canton of Zurich, for example, a young female became impressed with the belief, that she and her sister were called of God to offer themselves a sacrifice for souls deeply involved in guilt, for which she supposed "without the shedding of blood there was no remission." She persuaded her friends to assist her in killing her sister, who offered no resistance; and then encouraged and directed them in *crucifying her self*, with the promise that they would both rise again on the third day. All this was done *in the house and with the knowledge of her father*, and with constant appeals to the actors to go on, "for the love of God and the good of souls." In a neighborhood in the canton of Berne, which is familiar to us, a poor woman was languishing under disease, and could find no spiritual comfort in her limited ideas of religious truth. A stranger came into the family, and promised her peace. Under the injunction of secrecy, he explained that beautiful emblematical description of christian affection, "we are members one of another," in accordance with the abominable principles of the Adamites, as the only way of salvation. He induced her to assemble her neighbors of both sexes, under oaths of secrecy, to put it in practice; and

after reading the scriptures, singing and prayer, which seem to have been so conducted as to serve only as means of nervous excitement, they passed the night in licentious orgies, at which heathenism itself would almost blush. These assemblies were continued for years, until their destructive effects upon the health and intellect of their members, made concealment impossible. Not a few are found in this canton, who, under the plea that there is no condemnation to them that are in Christ Jesus, elect according to the foreknowledge of God—that we are no more in bondage to the law—that whoso is born of God cannot commit sin, (i. e. as they explain it, that no act of his can be sinful,) adopt the grossest principles of antinomianism, and live accordingly; and pity those who do not comprehend “the liberty wherewith Christ has made us free.” In short, some of those expressions of the scriptures, which exhibit the most important truths, and which are most touching to a christian heart, are thus associated in the minds of many, with such disgusting and horrible extravagances, that great prejudice has been excited against their use in the support of truth, and against the more literal interpretation of the scriptures. After reading the judicial details of the Zurich crucifixion, in which the passages of scripture relating to the atonement were reiterated even to satiety, in order to justify and animate the actors in the horrid tragedy; we could not wonder at the deep emotion of a man of refined feeling, who had perhaps never had the opportunity of observing narrowly, the influence of the gospel on the heart and life. He grasped the arm of a friend, who was conversing with him on the sacrifice made for sin.—“Do not talk to me of blood,” said he; “it is a weakness, I know, but I cannot hear of clearing away sin by blood, without horror.” We cannot be surprized that such examples of the use of scripture, should excite prejudice against those who attempt to support novel opinions by its authority; or that the government should feel some anxiety concerning the appearance of a new sect. In addition to this, we have been surprised to find, even in the minds of some men of very liberal views, a cloud of obscurity on the subject of religious liberty. They have been so accustomed to see the order and ministrations of the church sustained by the civil power, that they cannot easily conceive of their independent existence. They regard a system like that of the United States, as destructive of religion; and cannot comprehend how it should produce any thing but the wildest fanaticism, and the grossest immorality.

Ibid.

FRANCE

“Archives du Christianisme.”

The July number of the “Archives du Christianisme” has just been received at this office. Hereafter we hope to receive it regularly. We find in it an animated extract from a sermon of Monard, the elder, on

the duty of endeavoring to extend Christianity. We are particularly pleased to see this, as it has not hitherto been supposed, that he was interested in the benevolent operations of the age. He is one of the Pastors of the Protestant church in Paris; an interesting writer and an animated speaker.

We notice, also, the refusal of a majority of the Theological Faculty, at Montaubon, to sit upon the examination of two candidates for some station of a Theological nature, "for reasons independent of the talents or knowledge that one might possess." One of the candidates is Mr. ADOLPHE MONOD, pastor and president of the consistory at Lyons; perhaps the most promising young preacher among the evangelical protestants in France. His evangelical piety was doubtless the offending reason. The refusal, which occasioned the adjournment of the *Conceurs*, has apparently given rise to much feeling among the protestants.

An edition of the New Testament, publishing at Geneva, in modern Greek of 4000 copies, has been increased to 8000 by the very generous order of M. Egnard.

Efforts are making to erect a new church in the vicinity of Strasbourg, which promises much good to the cause of piety; and to establish a free school at Grenoble, for young ladies belonging to Protestant families, that they may not be subjected to the influence of Roman Catholic instruction as heretofore. Subscriptions are solicited for these purposes.

The Prince Royal of Prussia was married in 1820 to the Princess Elizabeth of Bavaria, then a Roman Catholic. The 20th of May last, the Princess embraced the religion of the Gospel. She made profession of her faith in the Royal Chapel, at Potsdam, and received communion from the hands of the evangelical Mr. Eilert. The cautious manner, in which she has taken this step, shows it to be the result of mature reflection and sincere conviction. The Royal family of Prussia are a rare example in our age, of the union of the spirit of the Gospel, with the throne.

The article which has gone the rounds of the papers respecting the liberty of the Protestants to erect at will houses of worship in France is premature. A decision was had at one of the lower courts, affirming this, but on appeal to a higher, the judgment was reversed. It is however still an appeal. The constitution, and the code of the Empire are at variance on this subject. It is one of vast importance to the Protestants, as the government have hitherto thrown almost insufferable obstacles in the way of the establishment of new places for Protestant worship.

Vermont Chronicle.

Any misapprehension on this subject is, we trust, corrected by the 5th article of the new constitution of France.

The Church of Salies, (Basses Pyrenees,) had been without collections for the poor, or those which had been made were so small that no good could be done with all their prudence. A Bible Society was established there. Since that time, Christians have paid more attention to their Christian duties; the poor's box has been richly replenished; system has been introduced into the distribution of alms; during the rigor of the winter, four or five families, who had suffered by fire, were aided; wood was

furnished to the poor, food to the aged, clothing to those in infancy, bread was distributed, &c. the poor's box is by no means empty, and a considerable sum is at the disposal of the Elders. During the same year, the number of subscribers to the Bible Society at Salies, was raised from FIFTY TO TWO HUNDRED AND FIFTY."—*Archives du Christianisme*.

SANDWICH ISLANDS.

In the course of the last month we published extracts of letters from several stations of the Sandwich Islands mission. In the *Missionary Herald* of this month is inserted extracts from the General Letter of the missionaries; of the information communicated by that letter, the following is an abstract.—*Philadelphian*.

"Every year since the commencement of this mission has been marked with distinguished tokens of divine favour; but no period has witnessed a greater advance of the people in knowledge, civilization, and true piety, than the period since our last joint report."

Translating and Printing.

[The amount printed during the year 1829, is much greater than that printed during any previous year; since the beginning of the mission. The demand for books is constantly increasing, and the people, owing to the instruction already received in the schools and by the circulation of books, are constantly becoming more capable of receiving benefit from the press.]

"The work of translating and printing has been prosecuted with greater vigour, since our last report, than during any previous period.

	<i>Copies.</i>	<i>Pages.</i>
"Hymns, 4th ed.	10,000	650,000
Luke,	10,000	480,000
Spelling Book, (5th ed.)	20,000	160,000
Appendix to do.	21,000	168,000
Acts of the Apostles,	10,000	640,000
Tract from Exodus, and Leviticus,	10,000	120,000
Do. from Genesis,	10,000	1,040,000
Extra sheet of Luke,	10,000	80,000
Do. of do.	3,000	30,000
Do. of Genesis,	10,000	80,000

114,000 4,448,000

"Other works are in a state of forwardness, and will soon be published, particularly a small spelling book for children.

Schools.

"Our schools are on the increase. Efforts have been made at all the stations to increase the qualifications of native teachers. In addition to reading and writing, most of the teachers have been instructed in the rudiments of arithmetic. At some of the stations special efforts have been made to interest the attention of the children in instruction, and with considerable success. As there is little or no family government here, we have found it exceedingly difficult to induce children to attend our schools. By the recent efforts, however, some hundreds, in addition to those before in the schools, have been brought under instruction, and we have reason to think the number, now estimated at 4,000, will soon be greatly increased. Several obstacles were mentioned in our last report as standing in the way of our school operations. Some of these obstacles will not soon be removed. We greatly need more help in this branch of our work. We cannot, with our present limited number and strength, do so much in qualifying teachers, and in superintending and regulating the schools, as the importance of the subject imperiously demands.

"The following table will show you the number of schools, teachers, and scholars, under the direction of the mission at the different stations. About one half of this number are able to read. A great part of them, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	Scholars.
Tauai,	80	2,350
Honorura,	221	6,398
Lahaina,	173	10,385
Kairua,	200	8,575
Kaavaroa, no returns,		about 5,000*
Hido, do.		about 6,500*
	674	39,208

* Memorandum for February 1829.

Congregations, Serious Inquiry, Admissions to the Church.

"Preaching has been maintained at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be completed.

"Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust have been brought from darkness to light, and from the power of Satan unto God."

"Among those admitted are the governor of Hawaii, and the governor of Tauai; and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favour of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

At the above named stations there have been admitted 117; candidates 39; whole number admitted 185.

Christian form of Marriage.

"Christian marriage is established by law, and has become general throughout the Islands. The number of marriages at the different stations during the period under review is 1317."

Ship Vincennes.

The missionaries were highly gratified by the visit of the United States ship Vincennes, and the Rev. C. S. Stewart, and think that the communications from our government will exert a happy influence upon the Islanders, and they say that

"The courteousness of Capt. F. and his officers reminded us of our obligations to Capt. Jones, who formerly befriended us, and showed, by the striking contrast to the course pursued by the first American armed vessel which visited this place, that the people need not fear a Dolphin in every man of war. The Vincennes has the reputation of being a *tabu* ship."

[During the visit of the Vincennes, Kaahumanu, as regent of the Islands, made out a statement of facts, relative to the conduct of lieut. Percival, a translation of which was forwarded by the king and chiefs to the navy department, as an official complaint against the commander of the Dolphin.]

Need of Additional Missionaries.

"In conclusion we would once more repeat the Macedonian cry, *come over and*

help us. We greatly need more fellow laborers. The interesting station at Kaavaroa must now be left destitute, and Hido is not permanently provided for. Many other stations might be taken with great advantage to the mission. While our strength is failing, the work is increasing upon our hands. Who will come over and help us? The present is emphatically a critical time with this nation. The harvest is now ripe, and if a sufficient number of laborers were prepared to enter in and reap, their toils would be abundantly repaid. But neglect this whitening field for the present, and the fond hopes which have been cherished may be blasted. The enemy of all righteousness may entrench himself in strong holds, which will not easily be demolished. He is even now among us seeking to lead captive unstable souls. In view of these circumstances, we would earnestly plead for more men and women, of enlarged minds and benevolent hearts, who will not count their lives dear, if they may but testify to the heathen the Gospel of the grace of God."

MEETING OF SYNOD.

The stated annual meeting of the Synod was held at Hagerstown, Md. on Sunday, September 26, and the succeeding days, and concluded on Friday at noon. Sunday was spent as usual in divine service. The Synod met on Monday morning at nine o'clock in the German Reformed church and was organized in the usual manner. Rev. James R. Reily was chosen President, Rev. Jacob Geiger Recording Secretary, and Rev. Samuel Gutelius Corresponding Secretary. Much business was done during the session. Five young men, three of whom were from the Seminary, were ordained to the ministry. One, recently from Germany, was licensed. Another, also from Germany, who was prevented from attending personally, has been since admitted to license by a committee appointed by the Synod to act upon his case. The Rev. Mr. Fisher of Dauphin county, Pa., formerly in connection with the seceding party of our church, was received into our communion.

The Synod having directed that their minutes shall be published in the Magazine, we shall commence the publication of them as soon as a copy shall have been received.

The Synod have also adopted a resolution requesting the several classes to furnish abstracts of their minutes for publication in the Magazine. We hope this request will be complied with by all the classes.

LITTLE MISSES' FAIR IN HAGERSTOWN.

A number of little misses, participating in the generous feelings of the ladies of Hagerstown, who have so liberally aided our missionary funds, and emulating their noble example, opened a fair for the same object, in the school-house attached to the German Reformed Church, during the session of Synod. Their wares which were partly the product of their own industry, but much more the interesting little dealers themselves, attracted many visitors. None could see them without pleasure, and none could resist their artless solicitations to buy from them. Their tender youth, their polite attentions, their anxiety to sell, the benevolence of their object, and the thought which arose that so early an engagement in schemes of disinterested kindness may produce the happiest effect upon themselves, won the writer's affections and afforded him no little pleasure.

I hope the example will be followed elsewhere; and I am persuaded that parents would do well for their children and for themselves also, if instead of leaving them to provide their amusements in their own way, they would turn their attention to benevolent pursuits and furnish them with means to engage in them. Human happiness consists chiefly in the pursuit of some engaging end. It is the purest and the most lasting when the end is not only innocent but virtuous, pleasing to God and beneficent to man; adapted to exercise the benevolent feelings, to elevate the moral sense, and to improve the understanding. Such ends are the cause of missions, the Bible cause, the education of pious indigent youth for the ministry of the Gospel, &c. Children indeed can form but a very confused idea of either of these objects; but confused as it is, it is the idea of some great good, beneficent to mankind and pleasing to God. With this view of it the object will interest them, and they can take pleasure in the

means by which they are taught to seek its accomplishment. Activity in any engaging pursuit is their delight; and they will have it and must have it, of some kind or other, be it what it may. For the want of something better they will take up any trivial pastime, rather than have nothing to do, and change it for another a hundred times in a day, because it soon ceases to please them, and yet they are not happy without it. Too often their amusements are much worse than frivolous: they are corrupting to themselves and perhaps mischievous to others. The habits moreover which are formed by them do not cease when the years of childish mirth are past; they continue in after life and are frequently the fountains of much vice and misery. A very great portion of the depravity and the wretchedness of our world is generated by the amusements of childhood. How important is it therefore to the community; how important especially to the wellbeing of the children themselves and to the comfort of the parents who look to them as the hope of their declining years, that they take care of their children's pastimes. It is not enough for the duty of Christian parents, who have dedicated their offspring to God in baptism, and have solemnly vowed to train them up in the nurture and admonition of the Lord; it is not enough for their duty if all their children's pleasures are harmless. So are the pleasures of the brute. But your children are accountable beings; they are destined for eternity; they are candidates for Heaven—for the society of angels and fellowship with God. Is it enough for them if their amusements do no harm? Ought they not to be productive of good, as far as it is practicable to make them so? All that you allow to them must be innocent; but a goodly portion of them may be useful; and it is the latter only that will improve their understandings and their hearts. Propose to your children some benevolent object which may interest them, and which it is in their power to promote, without painful exertion indeed, but not without activity. Cause them to understand that in promoting it they will benefit their fellowmen and perform an acceptable service to God. While they are engaged with it procure for them little tracts or periodicals from which they can obtain information relative to it and to other objects of a similar character. They will now read on such subjects with attention. They will begin to think for themselves and to feel too. The understanding is enlightened and the heart is warmed, and in the same measure the enjoyment they find in it is increased. Such an object will last them through years. It will call away their minds from frivolous diversions and keep them in useful exercise, because it will always give them something to do. Their activity in it will be without sin; it will form in them habits of reflection, of industry, of economy, of benevolence and of piety; their pleasures will be virtuous as well as innocent, and their minds will rise above low and trivial pursuits. In this manner a character full of dignity and worth will be formed, society is benefitted, the kingdom of Heaven is spread, and much of the elements of happiness is prepared for the children and for their parents.

A donation of five dollars was presented to the missionary fund by Miss Hanenkampf, infant daughter of the late Doctor A. Hanenkampf, of Hagerstown, being the proceeds of a little misses' fair, attempted by herself and a few associates.

FUNDS OF THE MISSIONARY SOCIETY.

The following donations were received in the Treasury of the Missionary Society during the session of Synod:

Sept. 28th.	From the Missionary Society in the Berg Congregation, in Lebanon county,	87 00
"	A collection from St. Peters and St. Jacobs Churches per J. Ungerer,	6 71
"	A collection from Rev. J. R. Reily's congregations,	54 17½
"	From the Missionary Society of York, Pa.	12 50

"	A collection from Hanover, York county, by the hands of the Rev. S. Gutelius,	25 00
"	A donation per Ann A. Hoffman, of Hagerstown,	5 00
"	A collection in the Hagerstown Congregation,	30 00
"	A donation from Gideon Bantz,	5 00
"	A donation from Shupp's Congregation,	3 00
"	A donation from Miss Mary E. Hanenkampf, of Hagerstown,	5 00
October 1.	Received the proceeds of a Fair held at Hagerstown during the session of Synod, by Misses Maria Hammond, Sarah Newcomer, Margaret Swartz, Louisa Humrickhouse, Ann Amelia Knode and Catharine Hoffman,	31 27
" 2.	Do. of the Female Missionary Society of Hagerstown,	270 00
"	Do. of the Rev. D. Hertz and Congregation,	10 00
JACOB GEIGER, TREAS.		

CONSTITUTION

OF THE GERMAN REFORMED SUNDAY SCHOOL UNION.

Article I. This society shall be called the Sunday School Union of the German Reformed Church, auxiliary to the American Sunday School Union.

Art. II. The object of this Union shall be to promote the establishment of Sunday schools—to establish a regular intercourse among them—to prepare suitable German Sunday school books, and to establish depositories.

Art. III. Every person paying one dollar annually shall be a member, and any person paying ten dollars shall be a member for life. All ministers of the German Reformed Church who patronize Sunday schools, shall be members of this society ex-officio; and every school or society paying one dollar to this Union shall be auxiliary and entitled to books at reduced prices.

Art. IV. This society shall hold its annual meeting on the Saturday evening preceeding the meeting of Synod, when a Board of Managers and officers shall be chosen, the Treasurer's account presented and a report made of the proceedings of the past year. The report shall state the number of school teachers, scholars, &c.

Art. V. The Board shall consist of a President, two Vice Presidents, a Secretary, Treasurer and ten Managers, who shall appoint an Executive Committee to transact the business of the society; still, however, subject to the revision of the Board.

Art. VI. No alteration shall be made in this constitution without the concurrence of two thirds of the members present.

OFFICERS.

President.—Rev. A. Helfenstein, Sen.	M. Bantz, Mr. Knode, J. Geiger, Geo. Small, A. Helfenstein, B. C. Wolf.
1st Vice President.—Rev. M. Bruner.	
2d Vice President.—Rev. L. Mayer, D. D.	
Secretary.—Rev. J. Beecher.	EXECUTIVE COMMITTEE.
Treasurer.—Mr. M. Danner.	Rev. J. Beecher, M. Bruner, B. C. Wolf, M. Hensell, J. C. Bucher.
MANAGERS.	
Rev. J. J. Ungerer, H. Kroh, J. Mayer,	

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THE EXECUTIVE COMMITTEE OF MISSIONS will meet in York on the fourth Monday in every month until further notice.

MAGAZINE

OF THE

GERMAN REFORMED CHURCH.

No. 12.

DECEMBER, 1830.

VOL. III.

MEMOIR OF MARTIN BOOS.

We have been much gratified by a recent article in the "Archives du Christianisme," containing a memoir of *Martin Boos*, an eminent Roman Catholic clergyman, who died in 1825. An abridged translation of the memoir will doubtless be acceptable to our readers.

A considerable religious excitement has been witnessed in many parts of Germany during the last forty years. Many individuals, including some respectable ecclesiastics, have been roused to deep concern for their spiritual safety, and have been led to take refuge in the cross of Christ, and to rest solely thereon. They still retain their connexion with the Roman Catholic Church, and have been subjected, in consequence, to repeated and severe persecution. One of the bishops, *Sailer*, has been honorably distinguished for the purity of his sentiments and the ardor of his zeal. His instructions and example have had a happy effect, and he has been the instrument of training many excellent ministers, whose labors have been extensively blessed. Among them, the names of Feneberg, Winkelhofen, Lindel, Gossner, and Boos, may be particularly mentioned.

Martin Boos was born at Huttenried, in Bavaria, December 25, 1762. When four years old he lost both his parents, within fifteen days of each other. An uncle took charge of his education, and intended to have apprenticed him to some tradesman; but he was so desirous to enter into the ministry, and his tutor gave so favorable a testimony of him, that he was permitted to engage in a course of studies for that purpose. After having spent some time at Augsburg, he went to Dillingen, to study theology. There he was favored with the instructions of *Sailer*, *Zimmer*, and *Weber*, from whom he received clear and scriptural views of divine truth, though it does not appear that his heart was seriously impressed till some time afterwards. On leaving Dillingen, he became curate of Unterthingau.

In 1788 he was brought to experience the salutary effects of the Gospel. He went to visit a pious woman who was dangerously ill. "I doubt not,"

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he said, "that you will die calm and happy." "Why?" she asked. "Because," he replied, "your life has been a continued course of good works." The dying saint sighed deeply, and thus addressed him:—"If I die, resting on those good works of which you speak, I am sure that I shall be condemned; but what gives me peace at this solemn moment is, that I trust in Jesus Christ, my Saviour." These few words opened his eyes; the doctrine of salvation by grace, through faith in the Redeemer's righteousness, was understood and believed; and became henceforward his favorite subject.

After having resided two years at Unterthingau, he was appointed Canon, and went to Groumbach. There his zeal and seriousness were eminently displayed, and the people became warmly attached to him, both as a preacher and a confessor. At length his popularity was so great as to excite the envy of his colleagues, who most unjustly procured his expulsion. In this affliction he was befriended by Feneberg, with whom he labored some time as curate, and enjoyed the advantage of his instruction and aid.

In 1795, Boos was appointed to the church at Wiggensbach. There his efforts were greatly blessed. It was a year of jubilee, and numbers of persons went to him to make confession; among them were many whose consciences had long been oppressed by a sense of guilt, and who had sought relief in pilgrimages and other observances, but in vain. Boos shewed them a more excellent way, and directed to the atonement of Christ as the only source of comfort. The effect was surprising: peace and joy succeeded to distress and fear, and genuine conversion was the happy result in very many cases. The converts soon began to communicate their views and impressions to others, and a general inquiry and excitement followed. All this was much forwarded by the personal piety of Boos, and the marked seriousness and fervor with which he attended to the duties of his ministry. Prayer and reading the Scriptures occupied a large portion of his time. He went from the closet to the church; he lived near to God; and extensive usefulness was the result. "We must dig deep," said he, "if we would obtain the treasure; and we succeed best when we most feel our wretchedness and weakness; for those are not the best sermons about which we have most anxiously laboured, but those which we have begged of the Lord with prayers and tears." He continued at Wiggensbach till January, 1797, when a sermon, in which with more than usual earnestness, he urged the necessity of repentance and faith, was the means of his expulsion.

At this time persecution began to rage against the new converts. Many were obliged to conceal themselves; others quitted the country. Some were taken before the magistrates; but when it was found that they were only accused of believing in Jesus Christ, and striving to bring others to the knowledge and faith of the Gospel, they were dismissed. Boos himself was not so fortunate. He was summoned to appear before the ecclesiastical council of Augsbourg, and was committed by them to the house of correction at Goggingen, where he remained eight months, during which time he underwent more than fifty examinations, in the course of which he did not fail to contend for the faith once delivered to the

saints. Meanwhile he was not without comfort, though in prison. The Abbe Hoffman, chaplain of the prison, at first regarded him as a criminal, and treated him accordingly; but when he saw his humility, gentleness, and ardent piety, he was led to examine the doctrines which he taught, and became his disciple and friend.

Sentence was awarded against Boos, Sept. 11, 1797. He was adjudged to confinement for a year, and directed to employ the time in the study of divinity, which his judges affirmed he ill understood. Having procured permission to reside in a house in the city of Augsbourg during the prescribed period, he chose for his instructor father Ulrich, dean of the convent of Capuchins. The old man soon perceived the true cause of the persecution, confessed that Boos was a better divine than himself, and obtained his release at the end of four months. He was then appointed curate of Langeneisnach, but did not long remain there. The priests who had been active in the former persecution, persevered in their animosity. They petitioned that he might be imprisoned for life, and taking advantage of an intercepted letter, addressed by him to his former parishioners, in which he exhorted them to continue in their profession of the truth, they procured another citation to Augsbourg. On this occasion, Boos thought it best to conceal himself from his enemies. Finding, however, that their malice would still pursue him, he obtained permission, by the interference of a friend, to remove into the diocese of Lintz, in Austria. He was there very favorably received by the bishop. Joseph Antony Gall, who was accustomed to say that he wished he had in his diocese twenty priests like Boos. Several places enjoyed the benefit of his labors. At Liending, at Waldneukirchen, at Peuerbach, (where he remained five years,) at Postlingberg, and at Gallneukirchen he preached salvation by the cross of Christ. He was appointed to the latter station in 1806, through the intervention of Bertgen, an ecclesiastic of rank, under whom he had officiated as curate at Peuerbach.

At Gallneukirchen, Boos laboured four years and a half, without perceiving any fruits of his ministry. This led him to earnest and repeated supplication for the influences of the Holy Spirit, without which, all efforts must ever prove powerless. About this time he ascertained that there were many persons in his parish whose minds were in great distress, on account of sin, and who felt the utter insufficiency of all human merit, but were not well acquainted with the Gospel method of salvation. With a special view to their benefit, he enlarged with fresh vigor on the Scripture doctrines of salvation by faith in the Saviour. His endeavors were warmly seconded by his curate, and were crowned with remarkable success. An extensive awakening took place at Gallneukirchen. But opposition was again manifested. Boos was accused of being opposed to confessions, fasts, and good works; several neighboring clergymen, and among them Brunner, the rector of Postlingberg, encouraged the malcontents: and two weavers complained of him to the consistory of Lintz, that he had said they were not true believers. Bertgen, Boos' former friend, was directed to inquire into the matter, and the result was, that he also was convinced of the truth and importance of the doctrines maintained by him, and hesitated not to avow openly his conviction. On a

similar occasion, in March, 1811, Sailer, the bishop, manfully defended the persecuted pastor, and did not scruple to confess that his sentiments were right. During this opposition, much good was done; some sermons preached by Boos, produced an astonishing effect: many of his adversaries were convinced of the evil of their doings; and thousands of the peasantry were induced to read the Scriptures, that they might judge for themselves respecting the points in dispute. At length the consistory decided in favor of Boos and acquitted him of the charge of heresy; but the bishop, in reporting the decision to him, exhorted him to be more cautious in speaking of the doctrine of justification. Nevertheless, he persevered in his evangelical efforts, and had the satisfaction of witnessing extensive success. From various parts of Bavaria, from Switzerland, and from Hungary, ecclesiastics came, to be instructed by him in the true faith.

His enemies still continued to oppose his progress, and lodged a formal complaint against him in the imperial court. He was accused of teaching the Protestant doctrine of justification by faith; of wishing to reform the Austrian clergy—of maintaining an extensive correspondence—and of belonging to a secret society, composed of Catholics and Protestants, which is contrary to the Austrian law. These accusations were laid before the emperor, but without effect. After the lapse of several months, a decree was issued, clearing him from the charge of heresy, though admitting that he was to be blamed for imprudence and *mysticism*.

Notwithstanding the imperial decree, the consistory still entertained the accusations brought against Boos. In the parish where he labored, only twelve persons opposed him, while the remainder, amounting to upwards of 4000, were warmly attached to his ministry. Nevertheless, the consistory proceeded against him, and in July, 1815, he was suspended and committed to prison till the final decision of the emperor was known. His flock at Gallneukirchen were affected with the deepest sorrow on this occasion: a petition on his behalf, addressed to the emperor, was signed by more than 4000 persons. Boos felt keenly his separation from them, and endeavored to make up their loss by correspondence. He was forbidden to see or write to any one; but two monks, who had benefitted by his ministry, contrived to supply him with materials for writing, and his letters were conveyed from his apartment through a mousehole which was opportunely discovered, and enlarged for the purpose.

In April, 1816, the emperor absolved Boos from the charge of belonging to a secret society, and permitted him, if he would not renounce his religious opinions, either to remain in a convent, or to leave Austria. He chose the latter, and returned to Bavaria, residing some time at Munich, where he was engaged in tuition. In 1817, he removed to Dusseldorf, and became professor of theology, under the protection of his Prussian Majesty. In 1819, the king gave him the living at Sayn, a village near Neuweid, where he spent the remainder of his days, and had the high satisfaction of knowing that his labor was not in vain in the Lord.—There he died, August 29, 1825, in the faith and hope of the gospel. May God raise up many such ministers, both in the Roman Catholic and the Protestant communities—faithful and laborious men—to preach the pure truth of his gospel, and to promote his glory!—*Lond. Baptist Mag.*

THE MORAL DIGNITY OF THE SUNDAY SCHOOL ENTERPRISE.

The Sabbath School cause is of late assuming an importance and moral dignity in the estimation of the public, which it has never before attained in this or in any other country. The power of its machinery is beginning to be felt, and to be more justly appreciated than ever before. The first generation that was brought up under its happy influences among us, is just approaching the verge of manhood; and it furnishes thousands of living witnesses, and a visible demonstration, of the excellence of the system. Within five years, there has been, all the land over, a great revolution of public sentiment in their favor. *Then*, not only was the mass of the world indifferent or opposed to them, but a few very conscientious christians regarded them as of doubtful propriety and influence. But *now*, almost all hearts and hands, in the church and out of it, (with the exception of infidels) are cheerfully devoted to their support. Five years ago, the American Sunday School Union was hardly organized; was without funds—and had in its connexion not more than 30 or 40 thousand scholars. Now, it has nearly a hundred agents in the various departments of its service and holds in its connexion nearly half a million of scholars. From the best data, furnished in the annual reports, it is estimated that 18 thousand teachers and scholars of Sabbath schools have been made the hopeful subjects of divine grace, during the last six years, in the United States. Every teacher ought to be stimulated to more fervent prayer and to more hearty effort by this fact. All his exertions, as means, should aim directly to the conversion of his class.

The Sunday School enterprise possesses a moral dignity and importance, at this time, which it has never before had. This is our position: It is illustrated by the following facts.—It is an enterprise high in favor with almost all. Men of all professions and all religions, acknowledge its excellence, and devote themselves to its interests. Senators in our national Congress have become Superintendents, Legislators and Counsellors of State are becoming teachers of classes. The Judges of our highest Courts and the ablest advocates at the bar have not only borne uniform testimony in favor of them, as important instruments for the improvement of the people:—but they, with our senators and counsellors, are come to feel it not unworthy of them to lay aside, on the sacred sabbath, their robes of office, the statute book, and the affairs of State, and to accommodate their address and language to the level of infantile capacities. The same talents which, at one time, are holding a listening senate in silent admiration, are employed through the recess of public business in imparting instruction from the oracles of God in the village Sabbath school. This is well. Such examples are noble. Would that many more of those, whose province it is to give the tone to public sentiment, would imitate them. But we acknowledge with regret that such examples, though noble, are not numerous. Many of those, who, in a general sense, are called politicians pursue quite a different policy on this subject. They affect to look down from their fancied sublimities

upon Sunday schools and upon Sunday school teachers, and in fact, upon all the benevolent enterprises of the day, with indifference, at least, if not, with contempt. But they evidently have not viewed these enterprises in the whole length and breadth of their moral power. They have not considered their power to make good citizens as well as good christians, when accompanied with God's blessing.

We advance the opinion, with a firm belief in its soundness, that Sabbath schools, Bible, Tract and missionary operations, where they are carried on with fidelity, are doing more for the general improvement of the people,—more for the encouragement of industry and sober habits—and more for the support of virtue and the prevention of crime, than all the laws and statutes and penal codes of all the mere politicians in the land.

Again; The importance which public opinion ascribes to the Sabbath school cause, may be estimated by considering the amount of liberality, talents, and personal service, pledged, during the last eight or nine months, for its encouragement. We now refer to the resolution of last May, which aims to plant a sabbath school in every neighborhood in the vast valley of the west:—An extent of country, embracing almost half of the area of the United States. The manner in which this resolution has every where been met;—the cordiality with which all classes, denominations and professions have entered into it, clearly demonstrate the high dignity and importance which all ascribe to the cause. Our most intelligent men of business are bestowing their thousands upon it. Our ablest men from the desk are doing the same, or are giving months and years of gratuitous labor at their own expense to carry forward the enterprise. Professional men in every department of life are contributing their substance and their influence: (though there are many, very many, who have not as yet, come forward to their share of the work:.) And several persons from the older states, foregoing the comforts of home and friends, have freely given *themselves* to be teachers and pioneers in the work. It is indeed, a great work. There is need of much self-denial—and of many more such examples; and many more such there *must* be, before it can be accomplished.

3. The amount of talents and learning that has been enlisted by the sabbath school enterprise, for writing books for children, marks a new era in the literature of this age and country—as well as demonstrates the high importance, which the learned ascribe to the cause. Let any man, who is thirty years old, compare the books now in the hands of children, with those which were put into his own hands when he was a child: and let him estimate the different influence which the former will inevitably produce in the formation of character. More books for children have been published by means of the S. School system, during the last ten years, in this country, than were published for the same class of readers, during the preceding fifty. Their influence is inestimable—incalculable. To know its full extent we must wait till a generation which has used them shall have grown up to manhood.

Southern Religious Telegraph.

ADVICE TO A YOUNG CHRISTIAN.

BY DR. A. ALEXANDER.

It has been said that every thing in a minister's studies should have a reference to the word of God. Through whatever fields of science, or of literature he may rove, he should come back with superior relish to the Bible. The same advice should be given to a young Christian. In the varied regions of philosophy and taste, he is permitted to rove; but the Bible should be his rich banquet. Make it a rule always to prefer it. If at the hours of devotion, you are strongly drawn towards some new and interesting religious publication; if you are tempted to omit for this, the regular study of the scriptures, resist accordingly. You recollect the resolution of the pious Martyn, to which I have alluded. He never would allow himself to read a book one moment, when he found it gaining a preference to the Bible. As long as he could turn to the Bible with a superior relish—so long would he continue reading, but no longer: Go thou and do likewise. If you commence with this resolution, you will find the advantages of it in your daily experience. The word of God will grow constantly in your estimation, and you will be ready to exclaim with David, "O how I love thy law; it is sweeter to my taste than honey and the honey-comb."

My own experience convinces me, that the oftener and the more diligently you peruse the scriptures, the more beautiful they will appear, and the less relish will you have for light and superficial reading. There is, in an intimate acquaintance, in a daily conversation with the scriptures, something sanctifying, something ennobling. A satisfaction is felt in perusing them, which no human compositions can excite. You feel as if you were conversing with God and angels. You breathe a heavenly atmosphere. The soul is bathed in celestial waters. It imbibes a sweetness and a composure which shed over it unearthly attractions. To this fountain of life and light, let us then daily resort. Here is the healing influence. Here is the pool of Bethesda. Here abounds consolation for the afflicted. Here hope dwells to cheer and to guide. 'Bind this precious volume about your neck.' 'Write it on the tablets of your heart.' It will prove your shield in conflict, your guide in perplexity; your solace in adversity. When 'death shall be swallowed up in victory;' if it have been faithfully studied in this life, it will afford themes for heavenly contemplation through eternity.

(Extract.)

FILIAL AFFECTION.

The following beautiful instance of filial affection deserves to be handed down to the latest generations:—Some travellers from Glasgow were obliged to stop at the small burgh of Lanark, and, having nothing better to engage our attention, said one of them, we amused ourselves by looking at the passengers from the window of our inn, which was opposite the prison.

Whilst we were thus occupied, a gentleman came up on horseback, very plainly dressed, attended by a servant. He had scarcely passed our window when he alighted, left his horse, and advanced towards an old man who was engaged in paving the street. After having saluted him, he took hold of the maiden (*the rammer*), struck some blows upon the pavement, at the same time addressing the old man, who stood amazed at the adventure, "This work seems to be very painful for a person of your age; have you no sons who could share in your labors, and comfort your old age?" "Forgive me, Sir; I have three lads who inspired me with the highest hopes; but the poor fellows are not now within reach to assist their father." "Where are they, then?" "The oldest has obtained the rank of captain in India in the service of the Honorable Company. The second has likewise enlisted, in the hope of rivalling his brother." The old man paused, and a momentary tear bedimmed his eye. "And pray, what has become of the third?" "Alas! he became security for me; the poor boy engaged to pay my debts, and being unable to fulfil the undertaking, he is,—in prison." At this recital the gentleman stepped aside a few paces, and covered his face with his hands. After having thus given vent to his feelings, he returned to the old man and resumed the discourse. "And has the oldest—this degenerate son—this captain—never sent you any thing to extricate you from your miseries?" "Ah! call him not degenerate; my son is virtuous; he both loves and respects his father. He has oftener than once sent me money, even more than was sufficient for my wants; but I had the misfortune to lose it by becoming security for a very worthy man, my landlord, who was burdened with a very large family. Unfortunately, finding himself unable to pay, he has caused my ruin. They have taken my all, and nothing now remains for me." At this moment, a young man, passing his head through the iron gratings of the window in the prison, began to cry, "Father! father! if my brother William is still alive, that is he; he is the gentleman who speaks with you." "Yes, my friend, it is he," replied the gentleman, throwing himself into the old man's arms, who, like one beside himself, attempting to speak, and sobbing, had not recovered his senses, when an old woman, decently dressed, rushed from a poor-looking hut, crying, "Where is he, then? Where art thou, my dear William? Come to me, come and embrace your mother!" The captain no sooner observed her, than he quitted his father, and went to throw himself upon the neck of the good old dame. The scene was now overpowering; the travellers left their room, and increased the number of spectators, witnesses of this most affecting sight. Mr. W——, one of the travellers, made his way through the crowd, and advancing to the gentleman, thus addressed him:—"Captain, we ask the honor of your acquaintance: we would gladly have given a hundred thousand to be witnesses of this tender meeting with your honorable family; we request the favor of you and yours to dinner in this inn." The Captain, alive to the invitation, accepted it with politeness; but at the same time replied, that he would neither eat nor drink until his younger brother had recovered his liberty. At the same instant, he deposited the sum for which he had been incarcerated, and in a very short time after his brother joined the party. The whole family met at the inn, where they

found the affectionate William in the midst of a multitude who were loading him with caresses, all of which he returned with the utmost cordiality. As soon as there was an opportunity for free conversation, the good soldier unbosomed his heart to his parents and the travellers. "Gentlemen," said he, "to-day I feel, in its full extent, the kindness of Providence, to whom I owe every thing. My uncle brought me up to the business of a weaver, but I requited his attentions badly; for, having contracted a habit of idleness and dissipation, I was enlisted in a corps belonging to the East India Company. I was then only little more than eighteen. My soldier-like appearance had been observed by Lord C——, the commanding officer, with whose beneficence and inexhaustible generosity all Europe is acquainted. My zeal for the service inspired him with regard; and, thanks to his cares, I rose step by step to the rank of Captain, and was entrusted with the funds of his regiment. By dint of economy, and the aid of commerce, I amassed honourably a stock of thirty thousand pounds. At that time I quitted the service. It is true that I made three remittances to my father; but the first only, consisting of £200, reached him. The second fell into the hands of a man who had the misfortune to become insolvent; and I entrusted the third to a Scotch gentleman, who died upon the passage; but I hold his receipt, and his heirs will account to me for it." After dinner, the Captain gave his father £200, to supply his most pressing wants; and at the same time secured to him, as well as to his mother, an annuity of eighty pounds, reversible to his two brothers,—promising to purchase a commission for the soldier, and to settle the youngest in a manufactory, which he was about to establish in Scotland for the purpose of affording employment to his industrious countrymen. Besides, he presented £500 as a marriage portion to his sister, who was married to a farmer in indifferent circumstances; and after having distributed £50 among the poor, he entertained at an elegant dinner the principal inhabitants of the burgh. Such a man merited the favours of fortune. By this generous sensibility, too, he showed indeed that he was worthy of the distinguished honors so profusely heaped upon him by the illustrious Lord C——.

[*Edinburgh Literary Gazette.*]

THE SAVIOUR'S VISIT AT THE PHARISEE'S HOUSE.

It is well known to botanists, that the seed of the same flower will produce variety in their blossoms when sown in a new soil;—the species indeed remains identified, its calix and genus unaltered; but the streaks and minor beauties glow with new colours:—so the seed of divine truth, as it passes through different minds, exhibits new associations. The talents and gifts of our public preachers exemplify this observation, and encourage the retired Christian to put forth 'a leaf in due season.'

Our blessed Saviour's visit to the Pharisee's house cannot have escaped

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the observation of those who admire the most exquisite delineation of character painted with a master's skill, and introducing a scene of peculiar interest. Over it many tender tears have fallen; and whilst the woman who stood behind the Redeemer's seat weeping, has for centuries exchanged her 'spirit of heaviness for the garments of praise,' thousands have imitated her example, have exercised like precious faith, and been addressed with the same gracious language: 'Thy sins are forgiven thee.' *Sinner* was a term of peculiar reproach at Jerusalem; and usually characterized persons guilty of notorious offences, inimical to the well being of society, and which from their publicity, excluded the offender from decent company. It has been said, that the touch of a sinner required purification, from a synonymous allusion to the touch of a leper, under the Mosaic law. Hence 'Simon spake within himself, This man, if he were a prophet would have known who, and what manner of woman this is which toucheth him; for she is a sinner.' The human soul, under the pressure of all its moral defilements, is capable of regeneration, and is an important being in the scale of created intelligence. The Lord of life and glory knows how to effect a gracious change in the heart: and, therefore, permits sinners to seek a Saviour, and even invites them into his presence. The address of our Lord to the Pharisee (who spake in his heart) demands our attention, as one of those remarkable proofs of omniscience, which discovered his divine intuitive skill, and was peculiar to the union of his deity and humanity. Philosophers have been admired for meeting argument with aptitude, and parrying them with address: but where can we find any who understood the thoughts of the heart? This prerogative belongs exclusively to him who 'spake as never man spake;' because he understood as never man knew.

The inimitable pathos and simplicity of our Saviour's parable cannot escape admiration. Its divine Author employs no irony to inflame the passions, and arrange them in hostility against conviction. When *we* combat Prejudice, our weapons are offensive, because they are sinful; *his* arrows were dipped in love, his aim was to strip a self-righteous character of its unhallowed armour, and to make the shield and helmet of moral virtue submit their proud pretensions. The parable of the Debtor and Creditor prepared Simon's mind to behold the woman through a new medium, whilst as in a mirror, his own defects and the wisdom of his guest, were powerfully exhibited. As a guest, he was prepared to entertain the Saviour; but his heart had not yet received him as the Lord of life and glory. How many, in the present day, would admit his visits,—but resist his abiding influence! entertain his ministers,—but scorn their reproof! sit at his table, with presumptuous familiarity,—but never stoop to kiss his feet! desire to share his intimacy, yet neglect to cultivate the child-like disposition to which he condescends to 'teach wisdom!'—The woman came to receive *from* the Saviour;—Simon was disposed to *give*. She considered him able to *relieve*; he, flushed with the materials of hospitality, presumed he could impart. Do we never attend divine ordinances in a similar spirit, feeling our prayers a discharge of a duty, and our appearance a compliment, when the nature of our supplication implies our wants and our attendance at God's house should be to 'wait upon the Lord, that we may renew our strength?'

Is the mind indisposed to discern how often *motives* prevent the enjoyment of those mercies which it becomes us in every duty to solicit not to demand,—to desire, not to think that we have already attained? Our Saviour's appeal to Simon, 'Seest thou this woman?' discovers the graces which intense obligation to our infinite Benefactor call into exercise. These implanted graces of the Holy Spirit are *faith* and *love*. Where is the human soul who has implored the forgiveness of sin from a sense of its turpitude and just condemnation, and has been enabled to confide in sovereign mercy and free grace, who, from a sensibility of the extent of the debt incurred and the debt discharged, has not stood behind the Saviour weeping? Love is not a solitary grace: it proceeds from a cause; and when exercised upon a divine object, may be resolved into apostolic language: 'We love him because he first loved us.' Who can love an unseen Redeemer until the urgent desire for salvation impels the soul from the strong holds of self-righteousness, and faith embraces the hope revealed in the gospel! Is there encouragement to continue in sin, in the record of this affecting act of remission? Yes; there may be in a corrupt and evil nature. 'Let us sin,' will such an one say, 'that grace may abound?' But the renewed mind sees Mercy in its sovereign exercise—no encouragement to vice in its indulgence. It does not presume to expect the privilege to love an holy Being, whilst it perseveres in the acquirement of new habits and associations inimical to the excellency of his nature, the purity of his perfections, and the holiness of his attributes. Whilst the law of God, immutable in its nature, and extensive in its requirements, convinces him that, if he receives pardon, it cannot be for *small* offences. The refinements of sin may indeed deliver him from open profligacy, and screen him from calumny; but the principle and nature of the evil continues radically the same. So the rough and stubborn anvil and the polished lancet, are instruments of different proportion and skill; but the ore from whence they are taken is of hard and crude original.

Our casuistry never yet defined what species of sin is most aggravating in the estimation of the Deity; but, in the pride of our nature, we discover a parent crime of prolific power and pervading potency. Our disgust against sensual sins, which are gross in proportion as they offend our delicacy and shock our senses, often wrap us in a sort of self-righteous armour, and nourish contemptuousness, in direct contradiction to the humility we are taught to cultivate as a pre-eminent Christian grace: but, were our moral vision more clear and accurate, we should know how to discriminate and distinguish sin in its *bud*,—to see vice in its *motive*, and hate it in its *germ*. Perhaps, no sin is more abominable in the sight of God than the attempt to equalize our fallen nature with the exalted nature of the Mediator; the attempt to lower his character, and rob him of his essential attributes; and this we do, until we can accept him as our righteousness, sanctification and redemption. Simon sat familiarly with the Lord Jesus, and provided meat to sustain his human nature; but he probably did not reverence the effulgence of the Divine nature which beamed in the countenance of his Guest. The woman who stood behind him weeping, felt and acknowledged the dignity of his sacred person, and regarded him as a Saviour

exalted to give remission of sins. To be *forgiven*, introduced her fearless of reproach and contumely, tho' uninvited and conscious of the offensiveness of her character. To be *forgiven* must introduce souls in a correspondent posture of dependence and humiliation, and with correspondent views of our helpless lost condition, and the infinite power and willingness of Him who only can accept our repentance, and atone for our transgressions.

To encourage our addresses, the pen of prophecy designates the recipients of grace by a prediction:—"They shall be led forth with weeping and supplication." It identifies the Redeemer's character:—"A bruised reed shall he not break;"—whilst the New Testament proclaims the voice of Invitation, "Come unto me all ye who labor, and are heavy laden, and I will give you rest;" and assures us by promise, "Ask, and ye shall receive;"—"Believe and be ye saved."—*Evangelical Magazine*.

LIBERIA.

In an extract of a letter from Mr. John Revy, together with Nos. 3 and 4 of the *Liberia Herald*, for which the editor of the Richmond Herald acknowledges himself indebted to a friend, it is stated that the colonists are turning their attention more than formerly to agriculture. Of this we are pleased to hear, as it will insure the increasing prosperity of the community. It is also stated that the Baptist church in Monrovia, is in a prosperous condition, and gradually increasing in numbers, chiefly from the recaptured Africans.

Extract from Rev. Mr. Revy's Letter.

"I visited Millsburg and the other settlements, on the 20th inst. they were in very flourishing circumstances. At Millsburg, where the lands are fit for the best rice, corn, sweet potatoes, peas and beans, cassada and other vegetables grow most luxuriantly, promising to the industrious farmer rich and plentiful harvests; amply sufficient to reward him for his labour and to afford him a comfortable subsistence. Indeed I do not think it is hazardous any thing to say, that in a short time from now the colonist generally will turn their attention more than ever, to the cultivation of their lands. And should the natives continue friendly towards the settlement, I think it obvious that Millsburg will become the most populous place belonging to the colony.—There has been of late, a new road cut to King Boatswain's, so that a journey into the interior can be performed with more ease and safety now, than before the cutting of this new road, and we think the consequence will be, that all the trade from King Boatswain's, and the interior, will lodge at Millsburg."

Orphan School.—Mr. Sessing, one of the Swiss Missionaries, who previous to his sailing for Liberia, favoured our city with a visit, and who will be remembered with interest by many of the readers of the *Philadelphian*,

has established an Orphan School, at which several of the native children attend.

Sabbath School Society.—The following extract from the Liberia Herald, exhibits the feelings of interest which the colonists cherish with regard to the redeeming influence of Sabbath School instruction.

"We are happy to learn, that a new Sabbath School Society, to which all our most promising young men have attached themselves, either as teachers or scholars, has been formed. We are much pleased with this, as we all ways are, at all efforts which tend to a more general dissemination of knowledge. R. Raikes has immortalized his name, by being the founder of S. Schools; and generations yet unborn, will bless the day that gave him birth; for were our standard of judging great men, a correct one, who would precede this champion of Sabbath instruction? Would the hero, who had slain his thousands? Would the miser, who had robbed the widow and the fatherless? We pronounce the man who causes ten spears of grass to grow where but one grew before, a useful man; but how much more is he to be revered, who causes light to flash upon intellects, which before were as dark as night—as void as space itself, where ignorance sat enthroned, surrounded by his peers.

We are glad to see so many of our young people interested in the success of the institution. With perseverance for their guide, they need not doubt, but their labours will be blessed with success. How pleasing will be the recollection, when old age comes creeping on, to know that their younger days were spent in diffusing light and knowledge, and that they now look upon many, who were the objects of their early solicitude!

"In all labours for the public good, it becomes us not to look behind, at what we may have accomplished, but keep straight forward, and to continue in the path of duty, until it shall please our Lord to call us hence. I would not give a fig for a man, who labours for a few months and then becomes wearied: give me the slow, plodding individual, upon whom I can depend, who, though he may not see the fruits of his labours, *perseveres* because he believes it a point of duty. It may not be amiss, to mention, that we have lately received several volumes of books, well adapted for a Sabbath School Library, which we should be happy to deposit, in a suitable place, as the beginning of an Union Sabbath School Library. *Philadel.*

THE REASON WHY SOME GOOD MEN OPPOSE MISSIONS.

There is, in the world, a certain class of christians who seem to be ignorant of every thing which does not take place in their neighborhood or parish. I have many times been no little surprised, when conversing with persons whom I believed to be truly pious, to find how little they know about the religious world. When returning home a few months since from a visit to a friend, I called upon a christian brother, a man of about 40, with whom

I had before an acquaintance. He appeared glad to see me, and bade me a hearty welcome to his best entertainments. Finding myself very agreeably entertained in conversing with him on practical and experimental religion, I remained much longer than I had previously designed. At length I introduced the subject of missions and missionary operations, and also of Bible and education societies. I remarked that it was a source of deep and painful regret to the friends of christian enterprize, that so many of the professed friends of Jesus should be so backward to co-operate with them. But I was soon astonished upon discovering his aversion to almost every benevolent undertaking of the day. Upon enquiring I found that he took no periodical of any kind whatever, and made no efforts of any kind to inform himself of what had been done, or what is now doing towards evangelizing the world.

It was sufficiently evident to me that his objections to benevolent operations arose from his ignorance of the nature and success of these operations. He had almost no knowledge of the efforts and success of God's children in disseminating the gospel of his dear Son. He was a man of a liberal heart, ever ready to assist the poor in his own town, and did largely for the support of the gospel at home. But every thing of a foreign kind he believed to be mere speculation, and was therefore unwilling to encourage these objects by contributing to their support. Other instances of the same kind have occurred within my knowledge. When speaking of the "Burman Mission," or of Mr. Judson or other missionaries, I have actually had to tell their whole history, in order to give a correct idea of what I was telling. And this too to Baptists. I do most heartily commiserate the case of such brethren. They are not half awake to their own best interest. Were they only well informed on the subject, they would be the decided friends of missions, and would enjoy the luxury which flows from doing good, as well to the heathen as to their own friends and townsmen, and they would often have their hearts cheered with "good news from a far country."

Zion's Advocate.

A FRIEND TO MISSIONS.

REVIVAL IN A FEMALE SCHOOL IN VERMONT.

It is always interesting to contemplate the effects of the Spirit of God operating on the hearts of the children of men, and it is especially so, to notice it in seminaries of learning, where the young heart, yet unadulterated by contamination from the world, more readily opens itself to receive the heavenly influence, and yields its bright and glowing affections to the source of all good. In this day of Christian effort, when the signs of the times proclaim that the Redeemer's kingdom is rapidly extending over the earth, how interesting to the Christian philanthropist, is the prospect of seeing our colleges and schools, become nurseries of piety, and schools of the prophets. Within a few years past, God has signally blest our literary seminaries, and multitudes of our youth have devoted themselves to the service of God.

The revival with which the female school in Middletown was visited a short time since, so strikingly exhibits the power of God to change the heart, and his mercy and faithfulness in hearing and answering prayer, that a few facts respecting it, may not be uninteresting.

This school was commenced in December of last year; and though religious instruction was given daily to the pupils, no particular seriousness was awakened till the close of the term, when one individual began to manifest deep concern for the salvation of her soul. She resolved to remain during the vacation, that she might undisturbed by study, seek an interest in her Saviour. The teacher at the commencement of the spring term in March, found her much distressed with a sense of guilt, and her soul, at times, filled with agony, in view of her alienation from God. Two days after she cast herself upon the mercy of her Saviour, and he spoke peace to her soul.

The effect on the school was electrical. With tears and trembling, many inquired, "What do these things mean?" and it was evident that this circumstance was awaking an intense anxiety in the minds of the pupils. The course adopted for religious instruction seemed signally blessed. God spake to the hearts of the youths by his own word, and often while repeating the Sacred Scriptures, were they so overcome, as to be unable to proceed. A course of questions or subjects were given out every day for each succeeding morning, and the young ladies committed and repeated answers from the Bible, which were explained and applied, by the instructress. The attributes of deity were given—"If God is omnipresent and omniscient, he must know the heart of man. What is his testimony respecting it? What the sentence he passes on such characters? Is there no escape from this condemnation? Is Christ able and willing to save all who trust in his merits? Is it your duty to make an immediate surrender of yourself to his service? What is your determination respecting it?" By the time the questions had advanced thus far, a deep solemnity prevailed through the seminary. The little flock of Christ, in the school, (a few, I trust, whose names are written in heaven,) enlisted all their energies in the work, and with strong cries and tears, sent up many earnest petitions for the salvation of their companions. At the same time, they were instant in season and out of season, warning and entreating them to flee from the wrath to come. There was little of that excitement manifested which expends itself in tears and lamentations, but a deep feeling of solemnity, visible in the expression of the countenance, and in every action.

One of the teachers, a young lady, who was much devoted to the world, had been some time troubled by the appearances in school. She felt that it was evidently the work of the Holy Spirit, but her heart loved not the things of the Spirit, and she strove against the convictions which agitated her mind. She determined, if *others* would be so foolish as to be influenced by the solemn considerations pressed upon the heart, *she* would not relinquish the pleasures of the world, for the gloom of religion. It was very apparent that there was a great conflict in her mind. She knew her duty, but she had no heart to perform it. Contrary to the advice of friends, and the monitions of conscience, she attended a scene of amusement, well calculated to draw her back to the world. The temptor shot his mark too high,

and this device of the adversary only proved the means of awakening deeper impressions. Every day, for the succeeding week, God spoke to her heart, by the faithful efforts of Christian friends, and on the following Sabbath, the preaching of the word so powerfully affected her, that the proud heart was humbled, and she wept aloud. Two days passed in agony of spirit, and while bowed down in the dust at the Saviour's cross, he cast a look of compassion upon her, and gave her peace in believing. Her first anxiety, when relieved from the distress which had filled her soul, was for the conversion of those who had been influenced by her example. To such, her efforts were unceasingly directed; she spoke to them of the preciousness of her Saviour, and urged them to commence with her, a life of devotion to God. It was interesting to see those, who had so recently trifled together, now bending, with one heart and one spirit, in supplication to their Redeemer: to hear their voices go up in ascriptions of praise to God, who had plucked them as brands from the burning, and put a new song into their mouths.

On Friday morning, there was scarcely an individual in the school able to attend to her studies. As the classes were regularly called, the deep solemnity and distress visible in every countenance, spoke more forcibly than words could have done, their inability to give their attention to any other subject than the salvation of their souls. Many of them were permitted to retire for prayer with Christian friends. When Mrs. — retired to her room after the morning exercises, one of the teachers came to her, and begged her to visit a room where a number were assembled in great distress with their pious companions. Language could not convey an idea of the solemnity of the scene which presented itself to her. Seven young ladies deeply distressed on account of sin, were bowed down before the mercy-seat, while a number of their friends, with the spirit of wrestling Jacob, were pleading for them at the throne of grace. Again and again the voice of prayer ascended, succeeded by a pause, like the stillness of the grave, while heart met heart, in its silent aspirations for mercy on the sinner, and still none could rise from her deep prostration. For two hours, were this little circle sending up strong cries and earnest supplications to the hearer of prayer. Those who were awakened, were then left with the Bible and their God.

At the usual hour for the exercises of school in the afternoon, Mrs. — entered the room, where fifty scholars usually assembled, and though all were in the house, but ten or twelve occupied their seats. A solemn awe seemed to fill the minds of these, and all appeared to feel that God was in our midst. As the instructress entered the room, she said, "How solemn is this place; this is none other than the house of God." Every countenance showed that their hearts responded to the remark of their teacher. She followed it by a few observations, and the feelings which had been hitherto restrained by pride and a determination not to submit, now burst forth. It was no time for study; a higher, holier influence pervaded the minds of all. If said their teacher, any here present feel that they cannot attend to the studies of the afternoon, and wish for the prayers of their companions, they are permitted to retire to those rooms where they are

now offering up their petitions. In a moment, all had left the school room, and it might truly be said, that there was scarcely a room in the dwelling in which the voice of prayer could not be heard. At 4 o'clock, Mr. M. visited the school; and the marked expression of solemnity and grief on the countenances of the pupils, told more forcibly than language could do, the feelings of the heart. In the evening, as had been the case for some time previous, the house was thronged with those who came to converse on the subject most interesting to them, and to hear prayer in their behalf.

On Saturday morning, the classes were again called to recitation, and again it was apparent that they felt too deeply the injunction of their Saviour, "Seek first the kingdom of God and his righteousness," to attend to their studies. A class had previously been directed to select the first reading lesson in Porter's Analysis, as an exercise in parsing for this morning. On opening the book, teacher and scholars were struck by the appropriateness of the words to their present condition and feelings: "What sinners value, I resign, Lord, 'tis enough if thou art mine." We will look at the meaning of these words, before we parse them, said their teacher. All felt their import too deeply to attend to their grammatical construction. What shall we do to be saved? was the great inquiry; and during those two days of deep anxiety, seven dared to indulge a trembling hope, that God, for Christ's sake, had pardoned their sins. Though very anxious for the salvation of the souls of her pupils, Mrs. — felt it to be very important that the studies of the school should not be interrupted; they were accordingly resumed on Monday, and were not again suspended.

The revival continued through the remainder of the term, and was still characterised by deep solemnity and stillness. About thirty, it was hoped, became the subjects of divine grace, and consecrated themselves to the service of their Redeemer. Many of these instances were very striking and interesting. A young lady from P. had just prepared herself to attend school in C. when her parents heard of the revival in this school. They had devoted their children to God in baptism, and felt a desire that this child of prayer might be placed in a situation favorable for religious improvement. Like many thoughtless ones, her heart was too much attached to the world, to desire such privileges, and she obeyed with much reluctance; but very frankly told Mrs. — what were the motives of her parents in sending her to M. We have reason to believe that these parents, while they used the means, offered the prayer of faith. Every word of instruction seemed to produce effect. The young lady became deeply impressed in view of her guilt and danger, and in one week from the time she entered school, she indulged a trembling hope of acceptance through a Mediator. Another child of prayer was sent from parents who earnestly coveted the best gifts for their child, and the same results followed. Do not such instances show most strikingly the efficacy of prayer, and the willingness of God to bless the effort of his faithful disciples? Why then are not all the children of the church, lambs in the fold of Christ? In view of this visit of mercy to this school, we are all led to exclaim, What hath God wrought! "Not unto us, not unto us, oh Lord, but to thy name be all the glory."

Christian Intel.

RELIGION IN FRANCE.

*Translation of Letters from M. Pastor de Felice, of Bolbec, France, to
Dr. Jacob Porter, of Plainfield, Massachusetts.*

BOLBEC, LOWER SEINE, August 17, 1829.

Very Honored Brother in Jesus Christ.—I received the letter, which you had the goodness to write me on the fourth of March last, and I send you very willingly one of the copies of my *Essai sur l'Institution Biblique*.

I am very desirous, my dear sir, that this work may answer, at least in part, the desire, that you manifest to peruse it. The questions, that I have there treated, are extremely weighty and important, since they concern the book by way of excellence, that contains the words of eternal life. But, in looking over what I have written, I have very often to regret being so far below my subject. My only desire in composing it was that it might contribute, by the grace of God, to the edification of those, who might recur to it.

The Biblical work continues to prosper in France. Our churches are almost all excited by jealousy, like those of the apostolic times, to rival each other in this truly Christian institution. We learn also, with the most lively and profound satisfaction, the success obtained by the foreign Bible Societies, and especially the progress of this institution in the United States. Your country is blessed with the gifts of the Spirit of God above all others, by the fervour, which is there manifested on the subject of Bible Societies and the distribution of the Bible. May the Lord make this good seed fruitful, and cause that it may yield a hundred fold!

I shall be gratified, sir, to enter into any relations of correspondence and friendship with you, and shall receive with pleasure the writings from your pen and whatever else you think proper to send me.

Accept, dear sir and very honored brother in Jesus Christ, the assurance of my friendship and sincere devotedness.

W. de FELICE.

M. JACOB PORTER, Plainfield, Mass.

BOLBEC, FEBRUARY 16, 1830.

Very Dear Brother in Jesus Christ our Saviour.—I received the letters, that you had the goodness to write me, likewise the packages of religious books. For these several communications you will please to accept my sincere thanks. I have read with very great interest, the details, which you gave me in your last letter, concerning the zeal of the pious friends of the Bible in the United States. Your fellow citizens, sir, deserve the blessings of all true Christians throughout the world, for the activity, which they display in spreading the good news, whether by Bible societies or Missionary societies, and others of the like kind. May the example of Americans be followed by all nations, many of whom, alas! are still sitting in the region and shadow of death.

The Christians of France have already made some efforts to revive in their hearts religious faith, but hitherto they are far from having attained the object. Our people are more occupied with things visible, than with those that are invisible. Political debates absorb the greatest part of our highest intellect; and the interests of religion seem to have for many of our superior minds, only a secondary importance. When the state of France is attentively observed, it is impossible not to see with pain a great indifference to religion, and even, among many, a formal opposition to the principles of the gospel. It is not true, though it has been asserted in some publications, that France has become Christian: The philosophy of the eighteenth century, and the atheism of the revolution, have left too many successors; it is little more than the surface and appearance, that are changed. They are still irreligious at heart; only they no longer boast of it. It is necessary likewise to add that, for fifteen years past, the Christian religion has rather lost in France than gained. The reason of this unhappy retrograde march is very simple; it is that the Catholic clergy wished to become a state in the state, that they are entangled in worldly affairs and political intrigues, and have consequently irritated against them, those that did not share in their opinions. You are very happy in the United States in having had the wisdom to separate religion from Government.

Nevertheless, it is just to remark that the Protestants of France must, in general, be excepted from the preceding observations. There is certainly, in the heart of our reformed church, a religious revival. Our Bible Society goes forward constantly with zeal and success, though its progress, for two years past, has been a little abated, as our most pressing wants are supplied. We have but a narrow circle of action, because we can scarcely address ourselves to any but to those of our own communion. Should we undertake to give Bibles to the Catholics, it is too evident that it would draw upon us the severest reflections, and, perhaps be the means of suppressing our society. It is necessary to wait till providence points out to us the time when the harvest is white; and then we will be ready to send forth the laborers. Our Missionary Society is in a very satisfactory state. It increases every year, and I hope, by the grace of God, that its success will not be diminished. You have doubtless heard, my dear sir, that we have this year, sent three missionaries to the Cape of Good Hope, and that they are the first laborers, that our reformed church has sent among the heathen for about three centuries. Our latest intelligence is that the three young men have happily arrived at the place of their destination, and doubtless, they are now engaged in publishing the good news to the idolatrous people. May they prosper and cause an abundant harvest to spring up by the grace of the Holy Spirit!

I thank you, my dear sir, for the obliging offer, which you are pleased to make, of sending me some publications from the United States. A work, on which I am now engaged, renders this offer still more precious. I am employed upon a work concerning the institutions of benevolence and charity in the different parts of the world; and your country is one of those, that must be placed in the first rank of this report. I have already received from other friends some books from the United States, that

treat of these subjects, among others the Reports of the prison Discipline Society of Boston, and a work concerning Sunday Schools. But it would be very desirable to receive through your interposition the Reports and other publications of the Temperance Society established in your country, likewise those of the Societies for the encouragement of elementary instruction, and for meliorating the condition of the poor. If there have been published in your country any works, either concerning alms houses, or savings banks, or the colonization of the poor negroes, I should be very grateful if you would forward them to me. I venture to hope, sir, that, if your engagements permit, you will have the goodness to interest yourself in my request as far as possible. Be assured, likewise, that I shall esteem myself happy to receive any commission of the like kind on your part, and will hold myself in readiness to execute it.

Be assured, in the mean time, of the pleasure that I shall experience in continuing with you a correspondence, that is so interesting in all its relations, and be pleased to accept, dear brother, my friendly salutations.

W. de FÉLICE.

A SERMON.

James i. 27.—*Pure religion, and undefiled before God and the Father, is this, To visit the fatherless children and widows in their affliction, and to keep himself unspotted from the world.*

The most important question which it is possible for man to ask is, What is truth? We hear of diversities of doctrine, and various modes of faith: which then, amidst all, is that which shall bring a man peace at the last? It would be a great means of unity of opinion, as well as of charity of life, if, in their differences on these subjects, men would learn to appeal for an answer to that sacred page which alone can give a true reply; and, without prejudice or controversy, would determine, by the grace of God, to yield themselves humbly to the guidance of his Holy Spirit, and the declarations of his revealed word. Thus inclined, they would not long wander in darkness and uncertainty; for he that will do the will of God, shall know of the doctrine which our Lord taught; whereas, without a teachable spirit and a renewed heart, the powers of an archangel would not be able to guide us into those things in which the best affections of the soul are as much necessary as the faculties of the understanding. It is for want of having really felt the necessity of personal religion, for want of having perceived *ourselves* to be transgressors in the Divine sight, and exposed to the Divine anger, that we so often fail to inquire seriously, What is the nature of that Gospel which we profess to believe? What connexion has it with ourselves? What bearing has it upon our own case? Content with the things of the present world, and thoughtless or ignorant respecting another, men suffer themselves to put off their repentance, and go on calmly in their sins; which, because they may not perhaps have

been very open and notorious, they often imagine to be of little consequence. While the heart is thus unaffected, and the conscience thus unalarmed, the inquiry, "What is true religion?" can appear of little consequence; and if we examine into it at all in this disposition of mind, we shall do so only for the sake of argument or mere curiosity, but without any true sense of its importance to ourselves, as being that which is connected with our own eternal happiness or misery.

But there are other persons, who, by the grace of God, have become better disposed to ask the question, and are far more anxious for the reply. There are those, perhaps, among us, who are thinking within themselves, No subject appears to me so important as religion; I feel my need of it; I know that without it I must perish for ever; I desire above all things to possess it;—but I know not what it is; I am perplexed with the different opinions which have gone abroad respecting it; I dread lest I may be deceived. Would to God, therefore, that I could ascertain its nature, and become partaker of its influence! Would to God that I could live under its power, and die with all its hopes; that I knew how to be a Christian in reality here on earth, and consequently a partaker of the joys which remain for the Christian in the world to come! Such a prayer, directed to God from an humble and penitent heart, shall not ascend in vain. He who endued you with that desire to learn shall become your Teacher; and he hath himself given us the words of the text, as an answer to this momentous question. May he be with us by his gracious influences, while we examine into its signification!

Let us consider—

I. What are the marks of true religion, as presented to us in the text.

II. What are the principles on which this true religion depends.

I. What are the marks of true religion, as presented to us in the text. "True religion, before God the Father, is this, To visit the fatherless children and widows in their affliction, and to keep ourselves unspotted from the world." Here are two moral duties mentioned, each of which is of high importance and necessity; but it would evidently be most incorrect and unscriptural to suppose that these are placed here to the exclusion of all others. On the contrary, St. James had himself just mentioned various other graces of the Christian character; such as patience, simplicity, firmness in religion, refraining from anger, and purity of heart and life. He proceeds also, in the succeeding chapters of his Epistle, earnestly to enforce several other religious duties, and to inculcate, with considerable minuteness, the obligations of our holy profession.

Since, then, it appears that the Apostle did not intend to overlook other Christian graces, why, it may be asked, did he confine himself to the mention of two only in the text; as if implying that visiting the fatherless children and widows, and keeping one's self unspotted from the world, were *all* the obligations belonging to true and undefiled religion? To this it may be replied that he seems to have brought forward these two as a specimen and pledge of all the rest. To visit the fatherless and widows in their affliction, may be aptly considered as an example of every social and relative duty; to keep ourselves unspotted from the world is equally a specimen of every personal one. The former may point to all our out-

ward obligations to our neighbour ; the latter to the state of our hearts and our conduct as respects our Maker. A somewhat similar construction occurs in the Old Testament ; "He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God ?"

Understanding the words of the text in this general sense, they appear eminently calculated to show us whether we are under the influence of true and undefiled religion ; and they particularly furnish a question of self examination to two opposite classes of persons, who are apt to make equally wrong, though very different conclusions, respecting the effects of the Gospel in the hearts and lives of its professors.

Suppose then, on the one hand, the case of a person, if such there be, who professes much religious knowledge, but is giving no evidence of his faith by his works. This man, perhaps, allows the necessity of keeping himself free from the vanities of the world : he understands doctrines ; he attends religious duties ; he talks boldly of the state of his mind and the safety of his condition, and deceives his own heart with a dependence upon truths which have as yet never produced the least effect in his conduct. Let then, such a one examine himself by the first mark laid down in the text. Does his religion correspond with that which is here described ? Can his dead presumptuous faith be the same principle which St. James intended to portray ? Behold him unamiable in his tempers, unforgiving, unkind, unfeeling towards the sick and the afflicted. Can *his* be that true and undefiled religion, one of the outward effects of which (and a specimen of all the rest) is to visit the fatherless children and widows in their affliction ? He speaks of the love of God—where then is his love to his neighbour ? He boasts of his faith—where are his works ? He professes to have been born again, converted, renewed in heart—where is the evidence of all this in his discharge of his social and moral obligations ? He imagines himself a possessor of the grace of God : has that grace taught him to imitate his Redeemer, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world ? What scriptural warrant has he to call himself a partaker of true and undefiled religion when he neglects even the common duties of love to his neighbour ?

But let us now turn to the second character. There are many persons who will readily join in reprobating the individual just described ; and who will say, Give me a good life ; let me see correct morals, for they are the great test of religion. We may imagine a person naturally amiable and kind, who even finds a pleasure in doing acts of kindness, such as visiting the fatherless and widows in their affliction ; and therefore concludes, without further evidence, that all is right with reference to an eternal world. The former character seemed to make outward duties nothing ; this person views them as every thing.

But let us seriously inquire of such a one, While you adopt the former part of the duty, do you follow also the latter ? You attend to part of what the other character neglected ; but do you attend to the *whole* that is commanded. You are kind to your fellow creatures ; but are you keeping yourself unspotted from the world ? Do you not perceive that, after all your charitable efforts, and after all your outward virtues, your heart may not be

right with God? You may live as much without Christ and without hope in the world, as though you had been born in a heathen country. You may love the vanities of this present life; you may prefer the opinion of your fellow creatures to that of your Creator; you may be unholy, and impenitent, and unbelieving, notwithstanding your charitable disposition. Ask not then, only whether you are desirous to obtain the first-mentioned mark of religion, charity towards men, but also whether your hearts are purified from the love of sin; whether you have begun to live, not to yourselves, but to the praise and glory of Him who loved you and gave himself for you; whether you have come out and are separate from the world, as far as your station in life renders you liable to its influence; whether you have crucified the old man with its evil affections, and are become new creatures in Christ Jesus, mortifying the lusts of the flesh, the lusts of the eye, and the pride of life. It is not enough that you are free from the grosser vices; you are required to be unspotted from the world, and not to mix with the irreligious scenes around you. This is said in the text to be the very character of true religion. The friendship of the world, the love of evil ways and evil company, is enmity against God: it is impossible to reconcile the two. We may attempt to do so; we may hope to live as the world live, without dying as the world die, and perishing as the world perish; but the attempt must inevitably fail; you cannot serve God and mammon, or reconcile darkness with light: you cannot unite that purity of heart mentioned in the text as the badge of true and undefiled religion, with that thoughtless, indifferent system of conduct which marks the general character of the world in which you live. Choose ye, then, whom ye will serve; either that holy religion which St. James describes, and which is connected with eternal life, or that pretended religion which contents itself with the cold performance of a few outward virtues, without any inward purification of heart, and which therefore can never conduct us to those blessed mansions, which, without holiness, no man can behold.

II. But, secondly, upon what principles, it may be asked, does this pure and undefiled religion depend? We have seen its *effects* in stirring men up to both outward and internal duties, love to their neighbour, and purity from worldly temptation; but what is the *foundation* upon which it rests? This is an important question; for the whole of Christianity is closely connected; so that the duty and the motive, the command and the promise of Divine assistance, must never be disjoined.

The scriptural principles, then, upon which this true and undefiled religion rests are faith and love. Having beheld the fruit, and acknowledged its beauty and fragrance, let us trace it to the root from which it sprang. An important effect of true religion, we have seen, is to make us keep ourselves unspotted from the world; and does not an Apostle expressly assert, that "*this* is the victory that overcometh the world, even our faith?" Nothing *can* keep us unspotted but this. Are we not also taught, that it is faith that purifieth the heart? The duties, therefore, mentioned in the text, as the marks of true religion, cannot be performed where this principle of faith does not exist.

To be truly religious, then, the heart must be renewed; repentance must

have taken place, whereby we forsake sin; and faith, whereby we steadfastly believe the promises of God made to us in the Gospel. Our love to our neighbour must spring from love to the Redeemer; and *thus* springing it will be a true evidence of our religion, for even a cup of cold water given to a disciple in the name of a disciple shall not lose its reward; whereas, could we visit and relieve all the fatherless and widows that ever existed in the world, or even give our body to be burned, and had not that heavenly love or charity which is connected with faith in the Redeemer, it would profit us nothing.

In considering, therefore, those fruits of true religion which are mentioned in the text, we are not to view them as the meritorious or procuring cause of our salvation. Should any person be so unacquainted with the Scripture doctrine on this subject as to fall into this error, we might imagine even his own consciousness of the very imperfect way in which he has fulfilled any one single duty would correct his delusion, and convince him of his need of redemption by the blood of a crucified Saviour. For who can say that he has performed for a single day or hour the duties mentioned in the text, in the manner he ought: or that his love to his neighbour, or his devotedness to God, has been such as to challenge a reward? Such then, being your condition, where do you place your trust for salvation? Will you say, on yourselves? Awful delusion! Worst of all infatuations!—But will you say, on the death and merits of the Redeemer? The reply is scriptural; for none other name is given under heaven by which men can be saved. But then, where is the *evidence* of your religion? How do you reconcile willfully living in sin with the hopes of salvation? Where are the works which are to prove the truth of that faith? Where is that peace with God which follows upon being justified by faith? Where are the symptoms of that deadness to the world, and life to God, which are among the very first effects of true religion?

Thus we perceive how closely holy principles and practice are allied. St. James expressly calls the latter “true religion,” because it is its inseparable attendant, and the scriptural evidence of its existence. To pretend to religion when no effects are to be seen is as unscriptural as the opposite error of thinking we possess the effects when we know nothing of the principle; or in other words, that our life may be good and religious, when our hearts are decidedly worldly. Pure religion, and undefiled, is not merely to have a correct creed on the one hand, or to cultivate a few outward virtues on the other; but it is to have the testimony both of the heart and of the life—to possess a true and lively faith that produces good works, and to practise good works from a true and lively faith. It is to repent, and to bring forth fruits meet for repentance—to be converted to God, and to evidence our conversion by our life and deportment. And such a religion, it may be added, is not only “pure and undefiled,” but full of hope and joy. It is not gloomy, or harsh, or austere; it is a way of pleasantness, and a path of peace. It keeps the heart unspotted from the world, and it renders the conduct conformable to the new affections of the heart. Its foundation is repentance and faith in the Redeemer; its superstructure is holiness, and benevolence, and charity, and whatsoever else is lovely and of good report: its end is immortality and eternal life.

R. O.

RELIGIOUS INTELLIGENCE.

AMERICAN TRACT SOCIETY.

Painful deficiency of Pecuniary Means.

The receipts of this Society, from May 1, to September 15, have amounted only to \$10,136 36 for Tracts sold, and \$1,965 12 in donations:

total, \$12,101 48

The amount is less than the receipts of the preceding year, during the same period, by the sum of \$9,586 18

The deficiency in the receipts has been such that the Committee have been compelled to raise from the banks, on their own personal responsibility, to meet dues since August 1, the sum of \$4,300 00

And notes of members of the Committee, including the last mentioned sum, are now outstanding, which must be paid previous to January 1, to the amount of \$9,430 50

By an actual inventory of the Society's means, presented in the last Annual Report, it is shewn that (exclusive of the House furnished by citizens of New-York, in which the Society's operations are conducted, the whole that it possesses, including all dues for Tracts sold on credit, is only equal to the value of the publications in its General Depository, its stereotype plates, engravings, and other *materials in use in transacting its concerns*. It has no permanent funds. Its publications are actually sold at cost—i. e. the whole amount received into the treasury for such as are sold does not exceed the amount expended in issuing them, and bringing them into circulation.

And it can increase the number of its publications, and consequently the stock in its General Depository; and can sustain its agents in exciting an interest in the churches, and extending its operations, especially at the West and South; and can make grants of Tracts to the destitute, in this and foreign lands, *ONLY by the whole amount thus expended being contributed in the free donations of those who love this cause.*

We beg the followers of the Lord Jesus to examine the above simple and definite *statement of facts*.

We beg those who are entertaining a vague idea that our Benevolent Societies are abounding in means, to examine it.

We beg those whose hearts have been rejoicing, from month to month, at the multiplied evidences of souls converted to Christ, by means of Tracts, to examine it.

We beg those who have looked over our country, and seen the wide openings for Tract circulation, of unparalleled interest, especially in all the new and destitute settlements, to examine it.

We beg those Branches and Auxiliary Societies, which might contribute *at least a small donation annually*, and might, with some exertion, always pay for the Tracts they order, on delivery, to examine this statement.

We beg those ladies who might constitute their pastors directors and members for life, and have not done it; and those individuals who might contribute donations, large or small, to sustain this society, *prayerfully to examine this statement of facts.*

We make no comment. We pray God to enlarge the hearts of his people, and warm them with love to his cause; and that the glorious spread of the knowledge of a Redeemer upon this apostate earth, may not be hindered.

THE OLD MAN AND THE TRACT.

"One of the distributors, in the course of his labors on the Sabbath, had been in the habit of calling at the house of an old man, about 70 years of age, who was at that time, laboring under a very painful disease, but who had been living during the whole of his life, entirely ignorant of the gospel, and was a great blasphemer of the sacred name of Jesus. His wife and daughter were animated by a different spirit, and were anxious to read the tracts. The old man consented; but when he received the tracts, it was always with so much ill temper and moroseness, as greatly to distress the distributor, whose mind upon one occasion was so powerfully operated upon by that conduct, that he determined to pass the house without calling. When the Sabbath returned, and the hour arrived for resuming his labor of love, he determined upon making the subject a matter of special prayer, and fervently to supplicate God to soften the heart of that veteran in sin. His mind became composed, and he determined to prosecute his labors, whatever the consequence might be. The old man met him as usual at the door, and he put into his hand a tract, "On the comparative value of Time and Eternity." The word "eternity" arrested the man's attention, and induced him to peruse the tract, which issued in leading him, as a penitent sinner, to the foot of the cross. From that period he became thoughtful, and his nights were spent in restless anxiety, lamentation and moaning. His wife supposed that his distress arose from the painful disorder under which he labored; but he would give no answer to the questions addressed to him, having determined to conceal his convictions. At length the power of divine grace was eminently illustrated, and he was compelled to disclose to his wife the cause of his distress, which arose principally from the thought that, having so long neglected the divine ordinances, there was now no mercy for him. It was at length determined that his case should be made known to the young man who had distributed the tract, and who was eminently pious. The old man told his tale of woe with many tears, wept bitterly over his past life; and entreated him to pray for him, and with him. The disease under which he labored was making rapid progress on his constitution, but his sincerity and devotedness to God were strikingly exhibited. As he approached nearer to eternity, the name of which had roused him from his lethargy, he was visited by several pious persons, who testified to the effi-

cacy of the blood of Christ. The disease proved fatal, but he left the clearest evidence of having died in the Lord, one of the last proofs of which was the following. He sent for the tract distributor, and told him, as a dying sinner on the verge of eternity, never to grow weary, never to be discouraged, never to desert the honorable post he occupied, on account of the difficulties and obstructions which he met with in the way, adding that, had it not been for his perseverance and Christian kindness, in all human probability, he would have died as he had hitherto lived, without the knowledge of his danger, or hope for eternity.



USEFULNESS OF TRACTS.

Tract "Poor Sarah" blessed to a Physician.

As I was dining, says an officer of the American Tract Society, with a pious family in Connecticut, a very respectable physician present said to me, "I ought to be a friend of Tracts, Sir. It was the tract *Poor Sarah* that first arrested my attention to the concerns of eternity. I did not feel easy on the subject for about six months, when I indulged a hope, and made a profession of religion." He now labors to benefit the souls as well as the bodies of his patients, often praying with the poor and distressed, and directing them to that great Physician of souls, who can administer to them consolation in all the circumstances of life, in death, in judgement, and in eternity.

FAMILY WORSHIP.

Where there are persons in the family that can sing, family praise should ascend to heaven. The morning or evening hymn of a pious family, is one of the most touching sounds in our world.

"Lord, how delightful 'tis to see,
"A pious household worship thee;
"At once they sing, at once they pray,
"They hear of heaven, and learn the way."

Then follows the prayer, which should not be so long as to weary, nor so short as to seem like a mere form; it should be fervent, for a dull, cold, heartless repetition of almost the same things in almost the same words, is sure to destroy all the interest of this delightful service, and to render it a mere form, which wearies and burdens, if it do not also disgust. How difficult is it to keep up the life and vigor of this engagement! And why? Because we do not keep up the life and vigor of our own personal religion.

It is worth while to remark, that the habit of reverential reading of the Scriptures tends to feed the flame of devotion, and to kindle the fire of the sacrifice of prayer. The prayer of the head of the family, should be in a very peculiar degree, family prayer.—It should respect the children, the servants, the circumstances of the household. All should feel that the service belongs to them, and not merely to the individual who prays, or to the church and the world.—But fervor, and life, and earnestness, as opposed to what is dull and formal, is of immense consequence. A few petitions breathed forth with a fervor that kindles the fire of devotion in all around, are far better than half an hours talking about religion to God.

Oh, with what dignity, and grace, and sanctity, and authority, does a holy and fervent father rise from his knees, and take his seat in the midst of his family, while yet the rays of divine glory play upon his countenance. "Children," says Dr. Dwight, naturally regard a parent with reverence; but they cannot fail to reverence him more or less on account of his personal character. Wherever they have been accustomed to behold their parent daily sustaining the office of minister or servant of God, they necessarily associate with every idea they form of his person and character, this solemn and important apprehension. Every image of this venerable relation presented to their minds, will include in it that of a divinely appointed guardian of their spiritual concerns; a guide to their duty, given them from above; a venerated and beloved intercessor for their salvation." And the same writer, in speaking of family worship, says, "In the devotion of this little assembly, parents pray for their children, and children for their parents; the husband for the wife, and the wife for the husband; while brothers and sisters send up their requests to the throne of infinite mercy to call down blessings on each other. Who that wears the name of a man can be indifferent here? Must not the venerable character of the parent, the peculiar tenderness of the conjugal union, the affectionate intimacy of the filial and fraternal relations; must not the nearness of relations long existing, the interchange of kindness long continued, and the oneness of interests long cemented,—all warm the heart, heighten the importance of every petition, and increase the fervor of every devotional effort." (Rev. J. A. James.)

STATE OF EUROPE.

The arrivals at this port and Boston during the past week have brought us a flood of news from Europe of the most interesting character. The attack upon Brussels, and the expulsion of the Dutch troops from the city,—the successful insurrection in the other principal towns of Belgium, and the declaration of independence by the provisional government—the insurrection in Saxony, and the abdication of its bigoted Catholic King in favor of his nephew, who is inclined to the Protestant faith—the proceedings of the political clubs of Paris, and threatened dissolution of the new French ministry—the disturbances in the German and Italian states—and the disposition manifested in Spain to demand of King Ferdinand a liber-

al constitution—all indicate that the public mind throughout one-half of Europe is intensely excited, and that extensive revolutions are at hand. The fountains of the great political deep are broken up, and what will be the shape of dry land when it appears, no mortal can tell. The loss of France from the Holy Alliance, and the division of the kingdom of the Netherlands have destroyed the balance of power, so nicely adjusted by the Congress of Vienna in 1815; and what will be the result of the separate action of so many wheels, all in furious motion, no politician can venture to calculate. We hope that the cause of liberty will in the end be a gainer, but we are not without our fears. When we consider that the only solid foundation for true liberty is enlightened piety, we look almost in vain over the countries now agitated, for a spot where the dove may rest her foot.

The circumstance that the French people displayed a moderate and excellent spirit during their recent revolution, may be thought by some to be at variance with the remark that religion is essential to the support of free institutions; but we do not think so. Wicked men will pray to God in a storm, and forget him the moment they think themselves out of danger, and French infidels, with the horrors of the old revolution fresh in their memory, may in a great crisis, commit the guidance of their affairs to the best men, but what reason have we to believe that they will do this permanently? In Scotland, England, and our own country, the permanence of free institutions is well secured, because there is a Bible in almost every family. But how many Bibles are there in France? The Bible Society has not yet supplied one family in in one hundred in that kingdom. Its efforts must be greatly extended before we can look for true liberty, or any other fruit of true religion. We confess that we look upon the revolution in France as we did upon the revolutions in South America,—merely as preparing the ground for the seed. The seed must be planted; Christian labor must be bestowed upon it, and it must be watered by the dews of heaven, or the field will still be barren. *N. Y. Observer.*

The Christian Observer for September, has the following remarks, which show the cause of the strong feelings which have recently been displayed by the contending parties in the Netherlands.

The particular case of the kingdom of the Netherlands, which at present excites peculiar attention, stands as follows; Belgium and Holland were united, not at the wish of the parties concerned, but by a confederacy of foreigners, who paired these two states, to make one sufficiently powerful to interpose an obstacle to the hostile loco-motion of France; for which purpose, a strong line of fortresses were to be kept up along the whole frontier. This forced political matrimony has not however proved altogether acceptable to either of the parties on whom it was imposed, especially to Belgium. No two nations could be less fitted to be wedded together: their institutions, their habits, their religion, their language, were and are complete antipathies. The inhabitants of the Netherlands, or Belgium, are somewhat Gallic in their temperament: the inhabitants of the United Provinces, or Holland, are the antipode—Dutch: the former are Catholic, the latter Protestant; the former are a

manufacturing, the latter a commercial people ; the former are accustomed to foreign dominion, the latter have for ages been proud of their independence ; the former prefer France, the latter England : and their very languages differ, so that the books, and laws, and proclamations, which are vernacular to the one, are unintelligible to the other. The only reason for uniting them was not the wish of the parties, but to maintain the conservative policy of Europe. In order, however, to conciliate both nations, it was determined by the allies that the King should reside alternately at Brussels and the Hague ; and that both should be represented in the common legislative body. But no cordial union has ever existed ; and the late events in France having removed from Belgium somewhat of the extraneous pressure which secured her coherence with Holland, she has broken out into rebellion, and openly seeks, besides the redress of some alleged grievances, a dissolution of the alliance.

THE \$250 PREMIUM.

It will be recollected that we announced several months since that the sum of \$250 was offered by a benevolent individual for the best tract in answer to two questions relating to the Christian rule of Temperance. From the communication which we insert below, it will be seen that the premium has been unanimously awarded to Professor Stuart, of Andover. We understand that the tract will be printed in the course of a few weeks. It will no doubt be widely circulated. The subject is of great interest, and Mr. Stuart we understand has treated it with great ability. *N. Y. O.*

To the Rev. Dr. Edwards,

Secretary of the American Temperance Society.

SIR—The undersigned having, some months since, been informed by you, that a benevolent individual had appropriated the sum of \$250 to be awarded by them to the author of the best tract, offered within a given period, on the questions—Whether the use of distilled liquors as articles of luxury or living, or trafficking in them, is consistent with a profession of the Christian religion ? and whether the churches of Christ can consistently admit as members those who persist in such use or traffic ? have now to state, that they received, within the prescribed period, forty-five essays or tracts on the subject specified ; and that having carefully examined and compared them, they are unanimous in awarding the above mentioned premium to the author of the manuscript signed “A Friend to Temperance.”

These numerous essays were received from widely distant places in every section of the country ; many of them are of great length and exhibit extraordinary abilities and research ; and all, except one of them, maintain the negative of the proposed questions.

The undersigned have been impressed with the conviction that a deep interest in these questions is becoming prevalent in the churches ; and that the cause of temperance, as well as that of pure religion, now demands a full discussion of them ; a discussion comprising a clear exhibition of the principles involved, a critical examination of the Scriptures in relation to the whole subject, and a just view of the connections of these with collateral questions respecting both principles and practice. They deem it proper to state, that, their respective residences being distant from each other, and much time being required for a due examination of all the manuscripts, they successively read them, and came to a decision each by himself without knowing the opinions of his colleagues. A meeting then in prospect was providentially prevented, and their individual and independent decisions were communicated by letter, and were found unanimous in favor of the tract above mentioned. The way was thus prepared for him in whose hands the successful manuscript remained, to open the envelope attached thereto, which was found to contain the signature of Moses Stuart. The premium of \$250 is therefore awarded to the Rev. Moses Stuart, Associate Professor of Sacred literature in the Theological Seminary, Andover, Mass.

The authors of the remaining forty-four essays are respectfully informed, that their manuscripts are in the hands of Eleazar Lord, and may be obtained on application at 26 Wall-street, New-York.

CALVIN CHAPIN,
HEMAN HUMPHREY,
ELEAZER LORD.

ORDINATION.

The Rev. Jonathan Zeller has accepted a call, and taken charge of the Congregation of Martinsburg, Bedford county, Pa. and 3 others connected with it, in Huntingdon County.

The Rev. Daniel B. Lerch, has been ordained Pastor of 4 Congregations in Rowan and Cabarrus counties, North Carolina.

The Rev. Daniel Ziegler, has also been ordained, and taken charge of Kreutzcreek and Canondogly Congregations, in York county.

Mr. Jacob Leymaster, (a candidate) has been licensed to preach the Gospel.

The above-named were Students of the Seminary of the German Reformed Church.

The Rev. Mr. Rabough, of Shippensburg, has been ordained and received as a member of the Synod of the German Reformed Church.

The Rev. Mr. Fisher, of Lingelstown, Dauphin county Pa. has also been received as a member the Synod.

The Rev. Jesse Kneip, has been ordained and has taken charge of Pikeland congregation in Chester county Pa.

Messrs. Knœpfel and Ibbeken have been licensed.

HYMN BOOK.

The collection of English Hymns for the use of the German Reformed Church, which has been made by order of the Synod, will be printed in a short time, arrangements having been made by the committee to have it ready for delivery by the month of March next.

DAY OF HUMILIATION AND PRAYER.

The Synod of the German Reformed Church in the United States, at their last meeting, set apart Saturday the first day of January 1831; as a day of humiliation and prayer, to be observed throughout their churches.

THE EXECUTIVE COMMITTEE OF MISSIONS.

The Executive Committee of Missions, met on Monday the 25th, of October and was organized by appointing Prof. Mayer, President, and Rev. S. Gutelius, Sec'y. Rev. Willers of Seneca county, New-York, was appointed a Missionary to labor among the Germans in the city of Baltimore.—Rev. P. Knöpfel was appointed to supply Rev. Mr. Willers Congregations—and to visit the destitute Congregations in the northern part of Pennsylvania.—Rev. Mr. Ibbeken, was appointed a Missionary to visit the destitute Congregations, in Huntingdon and Cambria counties Pa.

THE EXECUTIVE COMMITTEE OF MISSIONS will meet in York on the fourth Monday in every month until further notice.

EDUCATION SOCIETY OF THE GERMAN REFORMED CHURCH.

The Treasurer acknowledges the receipt of the following sums, since last report.

From Education Society of Baltimore, per Rev. A. Helfenstein,	\$40 00
“ Rev. George Leidy,	4 65
“ Education Society of Baltimore,	20 00
Collected in Middletown Md. Con. pr. Rev. J. C. Bucher,	27 37
“ Mr. Anthony Miller,	10 00
“ Rev. H. B. Schaffner,	5 90
“ Rev. J. Mayer, (collected)	5 00
“ Frederik and Glades congregations, and Frederick Missionary and Education Society, per Mr. Bantz,	59 79
A collection in Nittany Valley Cong. per Rev. B. Schneck,	12 50
“ “ in Penns Valley Cong. per “ “	18 00
“ Charlotte Flubacher, per “ “	50
“ Chambersburg Education and Missionary Society, by the hands of Rev. Mr. Rahausen,	40 50
“ Young Mens' Education Society, York Pa. by the hands of William Borin Treasurer,	56 25

Total \$300 14

Out of the above 5 Students have received aid to the amount of \$133.

JAMES R. REILY, Treasurer.

The Title page and Index, for Vol. III. will be forwarded with the next number.